Foreword to the international edition of *Divine Signposts*

1. About *Divine Signposts*

1) *Divine Signposts* is a sacred text written by DEGUCHI Onisaburo, the Co-Founder of Oomoto (1871-1948). Imbued with the divinity of the Spirit of Mizu, he wrote it in 1904, at the age of 33 years, in Ayabe, Kyoto Prefecture, Japan. That year was the 12th year since Oomoto's founding by the Divine possession of DEGUCHI Nao, the Foundress of Oomoto (1837-1918), and the fifth after Onisaburo's joining Oomoto.

2) In 1898, six years before writing this book, DEGUCHI Onisaburo, under Divine guidance, made a one-week journey of exploration in the spiritual world, undergoing bodily asceticism in a rock cave on Mount Takakuma near his birthplace. Under the frosty sky and only lightly dressed, with neither food nor drink, he sat on the rock for one week; during this time his soul travelled to the spiritual world through the realm of heavenly beings and hell. It was then that he became aware of his mission of world salvation.

3) The text of this book is one of Onisaburo's earliest writings; in 14 Japanese-style volumes, he dealt with the basis of Oomoto's teachings, the essence of faith, his mission of world salvation and others matters in the simplest terms possible for the believers of the time.

4) Beginning in 1919, 15 years after they were written, these 14 volumes were published in serial in the Oomoto organ *Shinreikai*, and in 1925 they were first published together as one book by the Oomoto organisation, with the title *Divine Signposts*.

5) Later, in 1948, after the Second Oomoto Suppression (1935-45) had been resolved, the Oomoto organisation reissued *Divine Signposts*, taking as its text the edition published in 1925; and in 1985 it was recompiled and published in a more extensive edition.

6) The present book has been compiled on the basis of the edition of 1985 as a scriptural text of Oomoto for non-Japanese believers.

2. About the compilation of this book

1) The compilation of this international edition of *Divine Signposts* was undertaken by the Department of Doctrinal Study and Research of Oomoto. The aim was first to translate it into Esperanto and then into various national languages, for non-Japanese believers in the world who cannot read the scriptures of Oomoto in the Japanese language.

2) We proceeded with the work of compilation with the following plan:

a) We removed certain parts, namely peculiarly Japanese expressions which would not be understood internationally.

b) In the edition of 1985 the book consisted of 4 parts and 14 chapters, but in the original text each part formed a separate, independent booklet. Consequently, when it was published in single-volume form, it contained many sentences in which the same content was repeated. In the present edition we have weeded out these superfluous repetitions as far as possible.

c) In the 1985 edition each part was divided into 3 chapters, “upper”, “middle” and “lower”, and each chapter consists of paragraphs numbered consecutively within that chapter. For the present edition, however, because there arose gaps in the numbering owing to the deletion of certain passages as mentioned in a) and b) above, we have revised the numbering system, that is, we have numbered all the paragraphs consecutively, disregarding the chapter framework.

3. About the translation

The work of translation into Esperanto was given to MAEDA Shigeki, a member of EVA (the Association of Esperanto Writers) and a director of EPA (the Oomoto Society for the Promotion of Esperanto). In order that the translation should be faithful to Oomoto doctrine, we had detailed consultations with the translator on such questions as how to translate doctrinal terms. In particular, we concentrated our attention on Oomoto’s doctrine regarding God, because it has many points which cannot be explained in terms of the concept of the divine in other existing religions.

1) About the spelling of names of God

Oomoto’s doctrine concerning God is unique compared with those of other existing religions, containing as it does elements of monotheism, pantheism and polytheism. Consequently, the concept of the divine is very wide-ranging, and is hard to express correctly using existing writing conventions.

Therefore, for this edition we have adopted the following procedures:

a) For the names of the one and only God or Creator, who is an absolute and infinite presence, we have used small capitals throughout the book; pronouns which refer to this GOD are written with a capital initial letter to distinguish these pronouns which refer to another God (or god).

E.g.: The God who created everything in the universe is one only: *He* is called the *GOD AMENOMINAKANUSHI*. (81)

b) Before the proper name of a God who is a second-degree manifestation of the one and only God and who is His direct part-spirit (as for example the rulers of the sun, moon, earth and other), we have used the word “God” with a capital initial letter.

E.g.: The spirit of the *God Susanoo* is the Spirit of *Mizu*. (115)

c) Those spirits, who are part-spirits of the one and only God and who are His activists, i.e. heavenly beings (the spirits residing in the realm of heavenly beings), are called “gods” in Oomoto. In this case we have used the word “god” with a lower-case initial to distinguish these from cases a) and b). (We

have used the word “god” rather than “angel”, because the concept of angels in Christianity and other religions is not necessarily the same as that in Oomoto.)

E.g.: The *god Konohanasakuya-hime* (570)

2) About the explanatory notes

For ease of reference, the explanatory notes are arranged in two ways: when the explanation is brief, it is inserted, in parentheses, after the word concerned; when the explanation is longer, it is inserted immediately after the paragraph concerned, always in this special type.

3 March, 1997

Oomoto Doctrinal Committee

For readers of the international edition of *Divine Signposts*

Divine Signposts is one of the sacred books of Oomoto.

In Oomoto there are two basic scriptures: one is *Divine Revelations of Oomoto* in seven volumes (written in automatic writing by DEGUCHI Nao, the Foundress of Oomoto, and containing the prophecies and warnings about the demolition and reconstruction of the world), and the other is *Stories from the Spiritual World* in 81 volumes (dictated by DEGUCHI Onisaburo, and containing the doctrine and plan of world salvation). Besides these there are two other sacred books written by Onisaburo: one is called *Light on the Path* and the other is *Divine Signposts*. To gain a sufficient understanding of Oomoto it is necessary to read the other scriptures along with this one.

Divine Signposts is a book which Oomoto believers should read quietly after morning or evening prayers or in their own homes; thus it has the character not only of a book of doctrine, but also of a guide to true faith.

Because this book is one of the holy scriptures, we have intentionally refrained from adding an "explanation", and we have kept the notes to a minimum. Conventional explanations and commentaries we will keep for other books which we intend to compile on Oomoto history and Oomoto doctrine.

For the first-time reader of this book, however, it may be helpful to explain this book's characteristics and the background against which it came into being, as an aid to understanding.

1. The birth of Oomoto

Oomoto was founded by DEGUCHI Nao (1837-1918) in Ayabe, in Kyoto Prefecture, in 1892.

Japan was then on the road to becoming a modern society: it had abandoned its 300-year isolation; its new government, founded at the time of the Meiji Restoration, had established a constitution in 1889; and was actively adopting European civilisation and capitalism.

The Foundress of Oomoto, DEGUCHI Nao, was a 55-year-old widow living in the depths of poverty when she was first possessed by the "God Ushitora" in February 1892. The God made the illiterate Nao take a writing brush and her hand moved automatically to write startling prophecies and warnings.

These divine revelations were called "*Fudesaki*" (the Japanese *fudesaki* means sacred scriptures), and the quantity of writings reached 10,000 volumes (one volume consisting of 20 sheets of Japanese paper) during the 26 years until the Foundress's passing.

In the *Fudesaki*, at the beginning of Oomoto, the God Ushitora declares, "All worlds in the entire universe come into flower at once like plum blossom. I, Ushitora, have appeared."

"After carrying out a great cleansing and purification of the whole universe, I will rule the world in peace as a divine world, which will last for all ages."

"Know that the words of God will come true without any error, not even a hair's breadth of difference. If it were not so, God would not exist in this world."

These words of revelation are published in *Divine Revelations of Oomoto*.

The revelations go on to show clearly the purpose of the founding of Oomoto: “I will change the selfish and violent world and will build on earth a divine world, in which all gods and people will live in harmony and happiness, and which will last forever.” The *Fudesaki* extends over various subjects, such as the reconstruction of the phenomenal world, prophecies and warnings for the human race, the origin and destiny of Gods and gods, the relationship between God and humans, and the reason for the appearance of Oomoto.

2. DEGUCHI Onisaburo, the Co-founder of Oomoto

Oomoto has two founders, DEGUCHI Nao and DEGUCHI Onisaburo.

The Foundress explained that part of the doctrine which corresponds to the warp function (God’s plan for the future) and the Co-founder that which corresponds to the weft (earthly salvation).

DEGUCHI Onisaburo (1871-1948) was born in Kameoka in Kyoto Prefecture, and his childhood name was Ueda Kisaburo. He was regarded as something of a wonder-child; at the age of 26 he underwent a week-long spiritual and bodily asceticism on the holy mountain Takakuma, near his birthplace. There he received various divine teachings and spiritual powers, and became aware of his mission of world salvation.

In 1899, by God’s guidance, the Co-founder visited the Foundress DEGUCHI Nao in Ayabe; he joined Oomoto and worked as her helper in advancing the divine work. Later he married Sumiko (the Second Spiritual Leader of Oomoto), Nao’s youngest daughter, and changed his name to DEGUCHI Onisaburo.

The Co-founder enjoyed a wide reputation as a man of great spiritual power and as a prophet; meanwhile he wrote a very large quantity of doctrinal books, the chief one being *Stories from the Spiritual World*, and ordered the doctrine and organisation of Oomoto as the base for world salvation. These teachings have the potential to bring about major reforms in the world of existing religions, in their concepts of divinity and in their doctrinal systems; indeed, they have had considerable influence in the world.

Because of Oomoto’s doctrine of divinity, or because of the path of pacifism, internationalism and change taken by Oomoto, the government of the time, which was proceeding along the path of fanatical nationalism and militarism, subjected Oomoto to two suppressions, unique in modern Japanese history in their severity, in 1921 and in 1935. During the Second Oomoto Suppression of 1935-45, the government not only confiscated the sacred precincts of the organisation, but also destroyed all its installations and arrested more than 3,000 believers, of whom 16 died as a result of severe torture. DEGUCHI Onisaburo and his wife Sumiko were incarcerated for six years and eight months while awaiting judgment, but the affair was finally settled with the end of the Second World War.

DEGUCHI Onisaburo is well known as an artist who created outstanding works, of which the most famous are his *yôwan* (“scintillating bowls”). Throughout his life he revealed the doctrine of salvation of humanity transcending race, religion and nationality, based on the great love of God. At the same

time, working both for cooperation with different world religions on the basis of the idea of the "common origin of religions", and for the building of a spiritually and religiously united world in accordance with the idea that "all people are brothers and sisters", he built a firm foundation for the realisation of a divine world (realm of heavenly beings), full of humanity, here on Earth.

3. Oomoto's concept of divinity

Oomoto is a religion born by divine revelation, but its concept of divinity differs significantly from those of other existing religions. Because of this, it may well be that the reader could be confused by this book.

Each religion has its own concept of the divine, and these are generally classified into three categories: monotheism, polytheism and pantheism.

Oomoto's concept of divinity has elements of all three types and incorporates them all in itself. In this lies Oomoto's characteristic concept of the divine. It was a new concept but one that could be said to be more comprehensive and more complete. We may summarise it as follows:

a) As does monotheism, Oomoto worships the ultimate presence which is the original Spirit of the entire universe, as the one and only God, boundless and absolute, without beginning and without end (see paragraphs 81, 82 and 85 in the text). This God appears in this book under the name "GOD *AMENOMINAKANUSHI*" and "GOD *ÔKUNITOKOTACHI*".

b) At the same time, the divinity (divine wisdom and love) of this universal and absolute God (hereafter simply "God") immanently fills the entire universe, and all beings are regarded as manifestations of God, as in pantheism.

But because the doctrine of Oomoto says that all beings are in the bosom of God, they are not all regarded as God Himself. Moreover, although all beings are imbued with the character of God, their divinity is not homogeneous, because God endows human beings with a higher spirituality than other animals, and vegetables and minerals are endowed with a yet less concentrated spirituality.

c) Meanwhile, the Spirit of God manifests itself in a polytheistic way as many part-gods, each with its own individuality. These part-gods in turn give birth to part-gods and these give birth to yet more. Thus are born limitless numbers of part-gods. To these countless part-gods God gives fixed fields of activity and tasks to perform. Thus is the boundlessly vast universe ruled in an orderly and systematic fashion.

That is, the one and only absolute God Himself is one only and absolute, and yet at the same time He charges His part-spirits with different roles appropriate to each one; and thus He rules the entire universe. When we view the function of the absolute God comprehensively, He is one and only; but when we view it analytically, He becomes many gods. Consequently, the one and only God and the many gods are essentially of the same body (see paragraphs 104-9 in the text).

To sum up the above, it can be said that: God is one and only, but if we look at Him in His various functions, He becomes many; if we regard Him in His immanent aspect, every being is the final point of the inflowing nature of God and is a piece of God.

We can say therefore that although Oomoto is a religion with a concept of the divine based on monotheism, it also contains elements of polytheism and pantheism.

To express this characteristic Oomoto concept of the divine, we have taken special care in this book with regard to the writing of divine names. On this, see the foreword (3-1) (About the spelling of names of God), where you will find a detailed explanation of the meaning behind the various ways of writing, such as the difference between God and god.

4. About the God Ushitora

Let us here discuss the God Ushitora, who possessed the Foundress, DEGUCHI Nao.

The God Ushitora is the Forefather and ruler of the earth. He caused all beings to grow. In the Japanese classics he is called the God Kunitokotachi.

According to the *Fudesaki*, in the ancient Divine age, this God was feared by many gods because of his power and, as a result, he abdicated and suffered some tens of millions of years in the land of Japan, situated in the north-east (*ushitora*) of the world. During this period he secretly guarded the world to prevent its destruction. Hence the name, God Ushitora (*see no. 5 immediately below*).

While this God tolerated his seclusion, however, the earthly world was ravaged under the rule of selfishness and violence. Considering that not only the human race but also all living things would perish if he were to leave the world in its present state, he reappeared in 1892, through the body of the Foundress DEGUCHI Nao, as the ruler of the earthly Divine world (*see paragraphs 756-59 in the text*). Thus Oomoto was founded.

5. About the Spirit of *Mizu*

The Spirit of *Mizu* is that which possessed the Co-founder DEGUCHI Onisaburo.

In the terminology of Oomoto “the Spirit of *Mizu*” means the Saviour God or Divine function.

Let us discuss this in somewhat more detail. When the greater universe was created, the original God, one and only and absolute, passed from the inactive state of absolute unity to an active and creative state. He then necessarily manifested Himself in the functions of opposite poles, plus (positive) and minus (negative).

These bipolar functions we call “the Spirit of *Izu*” and “the Spirit of *Mizu*”. The Spirit of *Mizu* which is referred to in this book is, therefore, one of these.

Table of the bipolar functions of God

name	meaning of the Japanese	Divine functions governed				
Izu	rigorous and majestic	spirit	sky	positive	fire	fatherhood
Mizu	fresh and beautiful	matter	earth	negative	water	motherhood

The name “Spirit of *Izu*” is used also as a general name for all gods1 who belong to the system of *Izu* in the Divine realm, and the name “Spirit of *Mizu*” as the general name for all gods who belong to the system of *Mizu*.

Further, if we look at the Spirits *Izu* and *Mizu* from the viewpoint of differentiation of function, the Spirit of *Izu* is the God who fulfils the Divine plan through the material and spiritual worlds, and in the material world principally puts into practice physical reformation; while the Spirit of *Mizu* is the God who is charged with salvation through the material and spiritual worlds, and in the material world principally carries out moral reformation. The Foundress DEGUCHI Nao is the prophet and implementer of the Divine plan according to the inflow (inspiration) of the Spirit of *Izu*. The Co-founder DEGUCHI Onisaburo is the prophet and implementer of world salvation according to the inflow of the Spirit of *Mizu*.

To sum up, the Spirits *Izu* and *Mizu* are the God and gods carrying out the Divine plan, the Spirit of *Izu* through the fatherly function, full of Divine majesty, and the Spirit of *Mizu* through the motherly function of salvation and redemption, full of compassion. This is the reason why in this book DEGUCHI Onisaburo is referred to as the Spirit of *Mizu* and as the saviour-in-chief of the earthly world (see paragraphs 63, 64 and 150 in the text). In addition, the name of the God Ushitora which appears in this book is another name given to the Spirit of *Izu* or the God Kunitokotachi who possessed the Foundress; the God Hitsujisaru is another name given to the Spirit of *Mizu* or the God Toyokumonu who possessed the Co-founder, and who is the wife-God of the God Ushitora.

To further facilitate the reader’s understanding, let us add that the Japanese meaning of “Oomoto” is “origin”, “source”, “centre”, “base”, or “foundation”; that is, it means the most important part in all things. The object of worship of Oomoto is the Master-God (the one and only God) of the entire universe. Besides Him, Oomoto enshrines the Spirit of *Izu* (the God Kunitokotachi), ruler of the earth, the Spirit of *Mizu* (the God Toyokumonu) and many other good gods. To all these Oomoto prays by the overall name “Oomoto Sume Ômikami”.

6. About *kamigakari* (spirit possession)

Since its founding, there have been in Oomoto abundant instances which bear witness to the actions of gods or the manifestations of spirits (spirit possession).

In the possession of the Spirit of *Izu*, the Foundress DEGUCHI Nao wrote the extensive Divine Revelations (*Fudesaki*), as has already been mentioned; likewise, the Co-founder DEGUCHI Onisaburo, in the possession of the Spirit of *Mizu* or the inflow of its Divine nature, wrote a large quantity of doctrinal and instructional books, examples of which are this *Divine Signposts* and *Stories from the Spiritual World.*

Here let us discuss *kamigakari* (spirit possession) and “inflow”. So-called “spirit possession” is a temporary phenomenon brought about when a spirit or god (good or evil) occupies a human being, and after the spirit’s departure the possessed person immediately returns to his or her normal state. “Inflow”

(flow into a human being) is such that the nature of a spirit or god (good or evil) constantly flows into the human heart, although that person's body remains at all times in its normal state. Particularly, spirit possession is regarded as an extraordinary phenomenon, because the state of possession is manifested in the person's outer behaviour, speech and actions. For those who recognise the existence of God or spirits, however, it is in no way an incredible or mysterious thing.

With spirit possession and inflow, however, gods2 who come to possess, and spirit-natures who flow in, range from the lowest to the highest on an extremely wide scale. To regard these as all the same would therefore be to invite serious misunderstanding and confusion. The word *kamigakari* (spirit possession) is a very Japanese expression: although it uses the word *kami*, this does not mean that the possessor is always good; gods both good and evil can enter (*see paragraphs 486-9 in the text*).

In Oomoto spirit possession is classified into three kinds, that is, *possession by God, possession by angels* and *obsession.*

Possession by God is when the original God or a part-spirit thereof possesses a human being in the material world out of the need especially to communicate the Divine will. Cases of this are, however, very rare.

Possession by angels is when just or good gods in the Divine realm possess a human being out of the need to communicate the Divine will or to save and guide the material world. This occurs, though infrequently.

Obsession is the state in which evil or malicious spirits, lower animal spirits and others steal their way into selfish or mentally debilitated humans, or humans who are in such states. Nearly all cases of spirit possession which occur among us can be classed as belonging to this kind.

When spirit possession occurs, it is necessary to use caution: even in the case of obsession by a spirit with a twisted character, it can on occasion appear in the guise of a higher spirit and often deceives people with oracles or healing. At first sight, then, it is not easy to tell the good gods from the evil (*see paragraphs 582-6 in the text*).

Consequently, with spirit possession it is very important to have "*Saniwa*" (judgment of possessing spirits: see paragraph 34) in order rigorously to examine the possessor and see if it is good or evil, just or unjust, noble or base. Because in principle the possessing spirit controls those whose character is similar to its own, it is necessary to be in the habit of carefully observing the character of the one possessed. Besides, one is likely to make a mess of one's life, sullying one's spirituality, if one continues to maintain relations with a malicious or lowly spirit such as causes obsession.

Nowadays, following the advice of Master DEGUCHI Onisaburo, spirit possession is not encouraged at Oomoto, because of the danger of excessive curiosity leading to a person becoming the plaything of a malicious spirit and deviating from correct faith. Oomoto's guidance to its believers is therefore that they pleasurably serve in the holy work, receiving inflow of Divine nature through correct faith, that is, through heart and deeds full of longing for Divine love and wisdom.

7. Important points for understanding

To avoid misunderstanding the following points may be worth noting by readers.

a) This book is a work produced by Master DEGUCHI Onisaburo during his early period after joining Oomoto, in which he explains simply and clearly the fundamentals of Oomoto' teachings based on the nature of correct faith.

b) Part of the Master's motive for writing this book seems to have been that he wished, aiming at new believers at a time when education was still not widespread, to correct the concepts of religion and God which they had previously held, and also to remedy the situation in which they tended to pursue only their own this-worldly profit or to absorb themselves in narrow-minded faith and spirit possession, thereby deviating from the true faith. Consequently, in many places in this book there are to be found teachings and admonitions which reveal such considerations on the part of the Master.

c) In this book there are also some passages critical of other religions, but these do not deny other religions or those whom they worship as false.

Basically Oomoto asserts the common origin of all religions, as the following verse by Master Onisaburo illustrates:

In all countries,

changing His name,

appears God

the highest

for the world's salvation.

That is, the one and only God (the Master-God) carries out the work of salvation of humanity, descending in various places for various peoples and in various times, changing His name and His spirit-nature and revealing various teachings, as the occasion demands. This is Oomoto's view. And yet it cannot be denied that in many religions instances can be seen where "the true teachings have withered" (*see paragraph 424*) or "churches are...exploiting God" (*see paragraph 30*).

This book warns against such weaknesses as these, to which religion often succumbs.

On the other hand, there are often to be found in this book the expressions "devil" or "evil god". These do not in any way refer to the Gods of other religions; they only indicate the state in which cruel and malicious spirits spread themselves over the earth in all fields, including politics, economics, and religion, wounding and damaging the souls of human beings regardless of whether they profess a faith or not.

d) The text of this book is that which was previously assembled in book form from the original 14 volumes. Consequently, there is much repetition. In the process of compiling this international edition, therefore, we removed repetitious passages as much as possible. We could not, however, omit those

repetitions which serve to emphasise important points or to explain points in detail in order to convey the message unerringly.

e) The text of this book was written for the believers of 100 years ago and contains many allegories which would have been familiar to people of the time; there are therefore some passages which may strike modern readers as unusual.

Nevertheless, we feel that this book clearly presents universal truths for the new, global age, and that in it, simply expressed, the true resource of human life flows freshly as water from an inexhaustible spring.

PART ONE

Chapter 1

1. The time of God has come again, and God has sent the Spirit of *Mizu* down from heaven to reveal the true state of the three worlds, material, obscure and Divine.

2. The earthly world is a Divine realm; it will be united and ruled by a Divine King.

3. Possessing this person, examined in heaven, God will make things known in writing.

4. Although Onisaburo writes, it is not Onisaburo who is writing. It is God who writes, using Onisaburo's hand.

5. All the words written and spoken by Onisaburo are eternal, because they all come from God.

6. Onisaburo is the one who judges the powers of the gods; one who can transfer any power to all who come with a true heart.

7. This is the soul sent from Heaven to reconstruct the way, for this world has become too evil. Onisaburo is the true Divine envoy to make manifest Divine truth.

8. Because Onisaburo was born in a poor home and the world was dark, all have despised him and not one has listened. But the time is already at hand. Many will they be who tremble in dismay. Therefore change your hearts before all else.

9. Many are the good people to be found among the poor, and many are the evil people to be found among the rich. Such is the present world.

10. Those who are just and compassionate are regarded as foolish. Such is the darkness of the present world.

11. Adored are those who make themselves look imposing in their beautifully finery, even bought with money unjustly gained. So topsy-turvy is the present world.

12. People bow their heads before the rich, and totally ignore the poor.

13. If this world is left in the present state, the people will without exception become demons and will begin to devour one another.

14. Even at the present time parent devours child and child devours parent; family and kin regard one another with hatred.

15. In the sight of God, all people in the world are His beloved sons and daughters. To the people, they are all brothers and sisters.

16. Quarreling between siblings is an act of unfaithfulness to one's parents. Those who give their parents worry will surely be repaid with worry.

17. In the wide world as seen through the eyes of this person (*see Paragraph 34*), there are not even a handful of true human beings.

18. The present missionaries in the world all seem magnificent on the surface; yet there is not one who satisfies the heart of God.

19. There are many intellectuals and learned people, but an intellectual who knows the truth, a learned person who recognizes the teaching of God, such are not to be found.

20. No one can accomplish the true missionary task by human intellect and learning. To every one who can believe in God and practice the teaching, God will secretly give every power.

21. Those who assert that there is no God in the world will of themselves fall into the world of beasts.

22. Appeal to the Spirit of *Mizu* (*see paragraphs 63, 111, 112, 115, 150, 240*): if your faith reaches, the Spirit will remove your illness, whatever it may be. God will secretly go with you and assist you with Divine power.

23. To one whom Onisaburo entrusts with the missionary work God will grant favour, the same as to the Spirit of *Mizu*. From the missionary who is proud God will withdraw Divine power, and he will be shown to the world as a bad example.

24. The soul of Onisaburo is the Divine spirit's own dwelling-place, and therefore he is called the Spirit of *Mizu* or *Mizu-no-mitama*. That which he judges to be good is good, and that which he judges to be evil is evil. It is wise, therefore, to observe the word of God.

25. God does not have his own voice and body. Therefore God makes all things known possessing the body of a pure soul.

26. A person with a good heart is at the disposal of a good god , and a person with an evil heart is at the disposal of an evil god. Polish your soul, therefore, and make it crystal pure; if you do not, you will not be able to receive God's favor.

27. Accumulated evil will in the end send a person down into hell.

28. Having fallen into hell, he will have to suffer long as punishment. Most important, therefore, is to change one's heart.

29. Although many divine messengers are to be found here and there, they are all forerunners and do not understand the truth.

30. The present churches are almost without exception exploiting God. To be pitied are they! Soon they will receive their recompense: they will be burned in the fire of hell. How disastrous!

31. God bound Onisaburo to Himself in preparation when Onisaburo was twelve years old. When he was twenty-seven years old, God began to use him for the holy cause.

32. Women are most suitable as missionaries of this way. Although they may be good, men tend to be persistent in their opinions, and there is the possibility of failing and profaning God's way.

33. There are now two parties but in the future they will unite, according to God's plan. The members of the two parties are polishing each other's souls. Among enemies there are friends, and among friends there are enemies.

34. Favored with Divine power, this person will save the world. This is Onisaburo's mission. He is the only *Saniwa* in the world. The role of *Saniwa* is to distinguish good from evil, justice from injustice.

- *Note: On Saniwa see the explanation 'about kamigakari', p. vii.*

35. Onisaburo's soul is a soul used by God, which is why God has caused him various sufferings from the time of his youth.

36. This person's ears were admired as 'devilish' (*extraordinarily acute*) because God was always secretly protecting him and giving him all help. Onisaburo always replied correctly to any question, because God was secretly aiding him. With God's help, all is possible.

37. The Spirit of *Mizu* is a boat of salvation not only for this world but also for other worlds. Anyone who entrusts all to Onisaburo will be led to the Divine realm without capsizing.

38. But be aware, for there are also ships which deceive the eyes of people with their resplendent appearance. Once you have realized this, change boats as soon as possible, so that you do not become the prey of sharks.

39. Even devils respect God. Respect alone is not faith.

40. To come close to God with respect and humility, this is the secret of the way to serve the true God.

41. The person who only says 'how wonderful, how blessed am I!' without practicing God's teachings is committing a sin in his heart. Faith without practice even gives rise to fear of God.

42. The person who regrets the fact that his life has become more difficult since he began to believe becomes a sinner against God. Wrongly does he complain to God: while yet greater harm was to come to him, God saved him, turning great difficulties into small ones. Although ignorant of this, he is worthy of punishment in God's eyes.

43. The person who immediately complains to God when misfortune comes to his family is a true wrongdoer.

44. In such an event, may all resolutely lean on God, purifying their souls all the more. The heart of God is full of the desire to save all people in the world, for every one of them is a child of God.

45. Choose the ship of the Divine teaching. Avoid the ship of human coaxing and do not repeat sins in defiance of God.

46. Hold always to your faith with a heart unchanging like the evergreen pine, and your soul will be saved.

47. There is no one who does not appeal to God when storms or earthquakes rage. Hold to your faith always with this spirit.

48. Constant faith accumulates and becomes a ship of salvation at times of crisis.

49. Practice in spite of old age, for boundless is the Divine way. Approach the Divine realm with as fast a step as possible.

50. Such is God's way: it can seem far when it is actually near, or it can seem near when it is really far.

51. What you have once sworn to God do not fail to practice. The one who fulfills his promise God will reward ten thousandfold.

52. But he who, having sworn to build a temple or a hall in thanks for his recovery from sickness, changes his heart along the way, will meet with ten thousandfold misfortune. Taken away will be even his house, his property and his life.

53. Everything in this world is created by God. There is therefore nothing that belongs to human beings.

54. A church is a lamp, this person is a wick, other missionaries are oil and the light produced is Divine virtue.

55. The light of the oil will illuminate every corner of this dark world.

56. Those who believe with a true heart are also the light of an oil lamp.

57. If you wish to serve God, pray that nobody will find out your good deeds. Advertising the names of those who make offerings is not a practice in accordance with God's heart.

58. Even if you have saved one sufferer, never boast about it before others. When a person finds this out, you are already rewarded.

59. He who carries out virtue away from the sight of people is rewarded by God, for God is watching. God's reward is ten thousandfold, the reward of people is only that of which people are capable.

60. If you are reviled, mocked and hindered because of your faith, you are being tested by God. This is the beginning of Divine favor.

61. The soul of a certain person was sinful, but the sin was forgiven thanks to his faith. From now on God will secretly give this person the power to become a true missionary. He will immediately change.

62. If the true God allows it, any soul will improve, however sinful. Strive therefore to serve people and the world with all your power. God will go with you and will make you achieve heroic deeds without compare.

63. Onisaburo's soul is the Spirit of *Mizu* and his body is a holy dwelling-place of God. He is a saviour of the world.

64. To the person who accepts the words of the savior as the truth and relies upon him, God will give every power and will make him a treasure of this world.

65. This person is innately compassionate. Know that those who are compassionate are pleasing to God.

66. One who is disliked by God will never succeed in any affair.

67. To the person who is humble before others God gives high virtue; the person who is proud and presumptuous God makes fall to the valley bottom.

68. It is hard to regain virtue once let go of: may all practise their faith with care.

69. The present world is become too evil, and there are only proud people who cannot understand God's words; almost all ignore the words of God.

70. He who treats God with disdain will immediately suffer in his heart. Be not proud.

71. The missionary who distinguishes between believers, who gives the front seats to frequent visitors and the place of honor to the rich, while giving the back seats to first-time visitors and the lower place to the poor, is not in accord with God's heart. Be careful!

72. Let executives take the lower place and give the higher place to the believers, so that they may be as close as possible to God.

73. The missionary who scowls when a believer's visits grow infrequent is not in accord with God's heart.

74. Those who despise a missionary dishonor God, for a missionary is one who is in God's place. Believers should never forget this. God will surely bring this to your attention.

75. Many human beings in the present age assert that there is no God in this world, but if God did not care for it, this world would become truly dark.

76. When the heart is clouded, God does not appear there. When the sky is clouded over, the sun and moon are not apparent to human eyes.

77. He who says of himself that he believes has not achieved true faith. He who is always silent acquires the treasure that shines even at night.

78. He who regards another as without value will receive his recompense without fail.

79. God does not think well of the belief of one who wavers, going to the west if the wind blows from the east, or to the east if the wind blows from the west. God rejoices in the belief of an unmoving heart.

80. God made this person write through the night of the ninth day of the fourth month in the 37th year of Meiji (*1904*). Because the teachings here written are all the teachings of God, may all observe them, repent of their sins, correct their behavior and receive high Divine virtue.

Written on the 9th day of the 4th month (*according to the lunar calendar*) in the 37th year of Meiji (*1904*).

Chapter 2

81. The God who created everything in the universe is one only: He is called the GOD *AMENOMINAKANUSHI*.

82. In short, He is called “God” or “True God”.

83. The light (*wisdom*) of God is called the God Takamimusubi and the warmth (*love*) of God is called the God Kamimusubi.

84. I shall explain simply and easily the workings of the myriad gods who have cared for this world since its beginning.

85. God is one only. He is the holy God, without beginning and without end.

86. In the universe there exists nothing other than these three elements: *spirit*, *power* and *body*.

87. By *spirit* is meant God. The human soul, too, is part of God.

88. By *power* is meant motive power. The movement of the sky and the earth and the changes of the seasons, are all the *power* of God.

89. God divided His *spirit*, *power* and *body* and created all things in such a way that He created first the body and later gave to it power and spirit.

90. By body is meant matter. The *body* of God consists of three functions, which can be named *solidity*, *softness* and *fluidity*. These three comprise the Divine body.

91. Spirit consists of four distinctive qualities: *activity*, *harmony*, *love* and *wisdom*. These four comprise the complete Divine *spirit*.

92. The human soul, too, is endowed with these four divine qualities.

93. Although human beings are endowed with these four workings, they make their souls impure and degenerate into devils. Whose fault is this?

94. The *power* of God has eight functions, otherwise called the “*eight powers*”. This is called “the complete *power* of God”:

1. Power of movement
2. Power of rest
3. Power of dissolution
4. Power of coagulation
5. Power of tension
6. Power of relaxation
7. Power of combination
8. Power of separation

95. The *spirit* of God is called the Original Spirit and the *power* the Original Power.

96. Spirit distributed by God is called part-spirit or spirit-particle.

97. Power distributed by God is called part-power. Body distributed by God is called part-body.

98. “Solidity” is the essence of minerals. Minerals are the substances in the crust of the Earth, such as gold, stone, manganese, iron and clay.

99. “Softness” is the essence of vegetables. By vegetables is meant such things as grasses, trees, rice and wheat.

100. “Fluidity” is the essence of animals. Animals are such as human beings, beasts, fish and insects.

101. God is omnipotent and omniscient, and created heaven and earth and every thing that exists. “Omniscience” means complete and true wisdom. “Omnipotence” means complete and true power.

102. For human beings the best thing of all is to love God and to obey Him absolutely. On earth true goodness is not to be found. There is no better way other than to love and obey God and to act for Him. Other good things are without exception only selfish and ordinary love, that is, infernal love.

103. God creates every single thing always according to His own arrangement *(according to the combination of good with evil, spirit with body)*, and therefore the thing created inevitably holds within itself a mixture of good and evil, beauty and ugliness. People are frequently to be found in the world who ask why God created not only good but also evil. But whether a thing is good or evil is to be judged by God’s criteria. Man, therefore, must turn to the Divine path and receive Divine power.

104. In order to rule the heaven and the earth and all that exists therein, God gave birth to many gods, entrusting each one with its own task; thus He protects the vast world and enables it to develop.

105. God has various functions. In total they are the activities of the one and only God. These many functions are called *Amatsu-kami Yaoyorozu (eight million heavenly deities)* and *Kunitsu-kami Yaoyorozu (eight million earthly deities)*.

- *Note: “eight million” is a traditional expression meaning “innumerable”.*

106. There are teachings which obstinately maintain that in the world there exists none other than a single God. This, however, is the opinion of one who sees only one aspect of God.

107. The sun and the moon and all things in the world are all in the lap of the GOD *AMENOMINAKANUSHI*.

108. The power of the GOD *AMENOMINAKANUSHI* is boundless. Boundless also is His ever-changing activity. There is no place in the universe where this God is not present.

109. God governs the universe, changing into various forms. Originally, God is one and only, but He divides His *body* into tens of millions in order to protect the world and allow it to develop.

110. In heaven God chose the Spirit of *Mizu*, and sent me down as His servant, to build a Divine kingdom and to spread the sacred power and authority of God throughout the world.

111. In ancient times, the Spirit of *Mizu*, the God *Susanoo*, appeared as the saviour of this world. Alone he took upon himself the various sins of heaven and earth, and saved the world. To regard the God *Susanoo* as a fierce and cruel god *(in accordance with Japanese mythology)* is indeed a sinful and

impious thing. This is the God who even now continues to save human beings from misfortune. This God redeems human beings, taking upon himself their sins, however grave they may be.

112. The time is at hand, and now God has sent down to earth the Spirit of *Mizu* as savior, to bring about the Divine kingdom. God will save the world, loading the many sins of the world onto the Spirit of *Mizu*.

113. God will favor with any power those who believe that the Spirit of *Mizu* is a true savior, and He will grant them limitless tranquillity, joy and eternal life.

114. The God *Kunitokotachi (otherwise called the God Ushitora, who possessed the Foundress DEGUCHI Nao)* is the master of *Takaamahara (the Divine realm)*. He is the God who forgives all sins of heaven and earth. His spiritual body is the ancestor of the world and is the highest and noblest God.

115. The spirit of the God *Kunitokotachi* is the Spirit of *Izu*. The spirit of the God *Susanoo* is the Spirit of *Mizu*. These two spirits are the holiest Gods, who directly illumine and protect the material and spiritual worlds.

116. It is natural that God does not appear to human eyes, because He is spirit. God exists in hiding, and therefore He cannot be seen by humans. God is majestic; He is not visible to human eyes.

117. When you pray to the true God who is *spirit*, your spirit too must be good and true.

118. When you pray with a good spirit, you receive the inflow of a good angel; when you pray with an evil spirit, an evil spirit will respond. This is the state of spirit possession.

- *Note: by "inflow" is meant inspiration from God and from higher spirits.*

119. Divine virtue fills this world in abundance. Strive therefore to purify your souls and receive the true favor of God.

120. When human souls receive Divine favor, there is nothing in this world for humans to fear.

121. God strives night and day to favor and to save human beings.

122. God does not wish to cause human beings any suffering. They are caused to suffer by the malice which resides in their own hearts. Consider that, seeing this, God becomes deeply sorrowful.

123. There is no one who is free from suffering, from the noble to the humble. Excepting God, therefore, there is no one on whom a man can depend. The human situation is like that of a dewdrop on a blade of grass or of flowers blooming in the fields and mountains. The liveliness of morning becomes the frailness of evening. Ephemeral and uncertain indeed is human destiny! The shadow of death follows man without cease.

124. While thus is the physical world ephemeral and impermanent, eternally prosperous and never perishing is the Divine kingdom. The Divine kingdom is where people can attain endless life. He who leads the people to the Divine kingdom is the Spirit of *Mizu*. Follow then this guide with pure hearts, become dwellers of the Divine kingdom, and obtain limitless happiness and life.

125. Correct your behavior as early as possible and reacquire the complete function of *naohi (see paragraphs 157, 158, 229, 230, 309).* God endows human beings with *naohi* and thereby He gives the human soul limitless power. Thus does the body and soul of those in whom *naohi* functions fully shine with a beautiful light.

- *Note. "naohi" is the purest spirit, given by God to all humans, ruling the four spiritual natures, namely activity, harmony, love and wisdom.*

126. *Naohi* is that which illumines human beings and makes clear the path to follow.

127. This *Naohi* is the true spirit, given by Heaven, the spirit of extremely rectitude, beauty and purity. It is the power to distinguish between good and evil in the heart.

128. The human body and soul both belong to God. Therefore, if you wish to serve God, offer your body and soul to Him and pray to Him for the world and for the way.

129. God knows well where human go, for He is looking from a hidden place. Therefore, protecting the body and spirit of those who wish to take the correct path, God makes the going easy.

130. Pray with an unwavering mind and with a pure heart that you may be saved into the Divine kingdom, without any trial from God.

131. God created all things, without beginning and without end, with the *spirit* without beginning and without end, and with the *power* without beginning and without end. Because His *power* is without beginning and without end, for Him nothing is impossible. Consequently, all that a human being desires and asks of God is given. If that which a human being desires is not granted, or if he is not saved despite his asking, this is only because of the evil in his heart. He who wishes to receive God's favor should expel this evil from his heart as quickly as possible.

132. These words are the light of the world, because they are the direct teachings according to the inflow of God. Nurture your faith well, therefore, reading these writings, and perfect your behavior; you will be favored with the power which will open the eyes of your soul.

133. These words are a ship of salvation for the world. They are a true lifeline; they are the true nourishment of the human soul. They are a treasure which will never decay while the world continues to exist.

134. Even if your riches grow, do not take a sinful path. The true treasure is the key to the heavenly realm. Gold and silver are treasures only for this world, only in a dream and only temporary--treasures which one cannot hold forever. The treasures of this world are treasures which are eaten away, which decay and rust.

135. That which accompanies you on the way, protecting you and helping you forever is the power of faith and service to God, nothing else. Even while you are eating, the wind which ceaselessly pushes you towards your death blows without compassion. Humans must prepare themselves for that moment without neglect.

136. What is it that will accompany you when you leave this world, and will for ever aid you as a friend? Is it the power of money? Is it your family, your fields, your estates, houses and storehouses? No!

137. The true path of salvation has nowhere been found until now. To renew the world, the Spirit of *Mizu* has been sent down from heaven. Only the Spirit of *Mizu* can illuminate the path of every human soul.

138. There are those who vilify other teachings and are proud only of the teaching in which they believe. This is not surprising, because the world is in darkness.

139. The missionaries of this way should know well that this way never permits you to have the slightest greed. Pride and greed are most disliked by God.

140. Missionaries, God has given you virtue unconditionally. Therefore you likewise are to pass on Divine virtue unconditionally to the people.

141. If you pass on Divine virtue to people and lead them to the true path of God, God will protect you and favour you with that which is necessary for you.

142. These writings can be published nowhere except in Ayabe *(Oomoto)*, because they are part of the Divine plan. Avoiding the eyes of humans, god writes at night using my hand.

143. What will your attitude be when your parents, siblings, uncles and aunts, friends and others hinder your way on the Divine path? Whom will you follow, God, your family, other people?

144. The teachings of the Spirit of *Mizu* consist of the direct words of God. The words of the human mouth are the poisons of greed and jealousy. If he is ruled by these, man will from then on join the company of devils.

145. The true God, who endowed human beings with spirit, power and body, is the true father. The parents who gave you birth are your bodily parents only for a short time in the finite physical world. God is your true parent; your bodily parents are temporary.

146. God does not teach you to treat your temporary parents poorly. Those who do not respect and love their parents are not pleasing to God. Take care, all of you.

147. In the sayings of the true father there are no vain words. In the sayings of the bodily parents, drowning in self-love, there are many mistaken words. Desiring to make their child good and happy, foolish parents make him bad and miserable.

148. In carrying out one’s faith the most important things are courage and patience. Faith without patience will not bear fruit.

149. When you obey God’s teachings, you will have no anxiety or guilt in this world. You will be able to live each day with joy and in comfort. If your life does not go according to your will, this is because you are opposed to God.

150. The Spirit of *Mizu* is savior of this world. His role is to apologize to the one God and the many gods, to build this world, to dispense Divine virtue to missionaries and believers, to judge good and evil gods, to supervise the Hall *(Oomoto)*, to commit God's words to writing, to remove all causes of illness, and besides to act as intermediary to God in all matters.

151. Missionaries who have the permission of the Spirit of *Mizu* are true missionaries. The true missionaries will have great difficulties. They will often be slandered, mocked and even taken away by the police on some suspicion. But they should not be at all uneasy. They should know that the more important their heavenly missions the more numerous will be their sufferings. Because God will protect them in secret, they will have nothing to fear. May they be calm.

Written on the 12th day of the 4th month (*lunar*) in the 37th year of Meiji (*1904*).

Chapter 3

152. Dew dripping from the leaf of a tree will finally become the water of the ocean; the fire of a match will eventually burn down even a great city. Even little misdeeds, impurities and transgressions will become great sins if they are neglected; in the end one will lose one's life and will fall of oneself into the abysmal realm.

153. Not even a little can one neglect the words of God, therefore. A tiny ant hole will destroy even a great dam. Fearful indeed!

154. One should do as many good deeds as possible, even if seemingly unimportant. Great is the recompense of the Divine realm, just as a seed sown in the ground will multiply ten-thousandfold.

155. The true God who is the Master of the universe rejoices when a human being prays to Him with an honest heart for the common good; God favors him with boundless prosperity and progress.

156. God sees every action of every person at all times, and therefore He rewards those who do good with good those who do evil with evil. The recompense for good and evil follows as swiftly as one's shadow follows one's body.

157. God constantly gives a pure thing to human beings and makes them do good; He endows their souls with *naohi* and causes them to shine.

158. He who has no faith loses or damages the *naohi* given to him at his birth. Therefore his actions will shine not at all.

159. He whose actions and whose soul do not shine is the same as one dead; good for nothing in this world, he is the vessel of an evil god. Man is the administrator of the rule of the universe; he is created in the same form as God and is a part-spirit of the incomparably beautiful spirit of God. Human beings must be shining, therefore.

160. In each moment, whether near or far, light or dark, God sees into every corner of the earth. There is no place in this world where evil can be hidden from God's view, not even the space for a pin to stand. Take care in your behavior, therefore.

161. The light of God's spirit reaches every corner in the world: there is no one who is beyond the protection of god. There is no place, therefore, where the sight of God does not reach.

162. Because man is endowed with a soul which shares in the holy spirit of God, his eye should be equal to God's and his soul the same as His. But man degenerates into such a wretch, incapable of seeing what will come even one minute later; because he, prompted by evil spirits, darkens his own soul and distances himself from God.

163. If man can feel the spirit of God, the Ruler of the universe, he can see the world as clearly as if he were looking in a mirror.

164. The realm full of boundless joy and pleasure is the Divine realm or the realm of heavenly beings.

165. The polluted realm full of unlimited suffering and anguish is the abysmal realm or hell.

166. Whether one ascends to the Divine realm or descends to the abysmal realm depends purely on one's own heart.

167. Those who can reach the realm of heavenly beings in the spirit world will be favored with limitless prosperity, joy and life.

168. The Ruler of the Divine realm is the GOD *OOKUNITOKOTACHI (or AMENOMINAKANUSHI)*. His sublime favor can in no way be expressed in words. In the realm of heavenly beings He manifests Himself as the sun, in the realm of angels *(see paragraph 180)* as the moon.

169. Humans living in this world are like travelers staying at an inn: the time will surely come when they have to leave. The Divine realm can be likened to the traveler's birthplace, the body to an inn and the soul to the traveler. The traveler staying at an inn must surely return to his family home; the soul living in the body must surely return to the Divine realm, which is his birthplace.

170. A twisted sword can not return to its original scabbard. A twisted soul can no longer return to the original Divine realm; inevitably it falls into the abysmal realm.

171. The true missionary of God is one whose soul is never disordered. A man who is not prepared to allow his body to be torn apart or beaten or even to perish for the sake of Divine truth cannot be called a true missionary. To one whose soul has reached this state God will give true divine power and He will entrust him with a holy task to make him a treasure of the world.

172. Missionaries and believers who come when they find profit in coming and stay away when they do not are bad people who make God their plaything.

173. When missionaries who communicate God's words are proud, the punishment is much more severe than when an ordinary believer is proud.

174. This world is a vale of tears, a house of suffering, a realm of demons, an ephemeral world, a world in which today's prosperity turns to tomorrow's ruin. But for those who conform to the Divine heart and walk the Divine way, it is the most joyful and pleasant world. There is no place as good. It is the duty of one born as a human being to live as long as possible in the physical body and to leave behind good works which will serve the world and the way, trusting all to God and carrying out truth. This is most important, more so even than living purely as a spirit in the Divine realm.

175. The physical body has its own limits and man cannot live with it for two hundred or three hundred years. Even if he were to live for a thousand or ten thousand years, his life would still be limited. A human lifespan of a mere 120 years is like a dream. Purify your souls, therefore, while your finite body is alive; and prepare yourselves to go to the realm of the spirit life, eternal and limitless.

176. If one is prepared for the journey to the world after death, even death while still young is not in any way to be regretted. But as for one who does not know the way of salvation into the Divine realm or does not have the strength of faith, even though he may be over a hundred, his death even in old age

is very regrettable. In the world there is none as pitiable as one who dies without preparation, because he has already lost the chance to change his path.

177. May he who wishes to be saved into the Divine realm observe the Divine words communicated by the Spirit of *Mizu*. Make firm your soul in faith, persevering and persevering, toiling and toiling, and pray to God through the Spirit of *Mizu* for the progress of your soul. The soul is the substance, the basis of the human being.

178. This communication, which God makes me write, consists of the direct words of God. It is the light which illuminates the dark night of this world. When it begins to shine, the whole world will become a world of light; the heavenly realm on earth will be realized, full of joy and prosperity.

179. Truth does not spread itself to the people; people spread the truth according to the truth. If you are a missionary, strive to work for the world and for the truth. Heaven, which has no tongue, speaks and persuades with human tongues. This writing is a ship to save the world: the more the time passes, the more precious it becomes. Missionaries who spread this writing will receive help, prosperity and joy from God. Strive then in your faith, be a model for the people, and give glory to God's name.

180. Vast though the universe and its various worlds may be, there is no place where God does not exist. While there are now two thousand million people living on the earth, few indeed are those who accord with God's heart and are born in the Divine realm. The Divine realm is divided into two spheres: one is the realm of angels, and the other is the realm of heavenly beings.

181. Consider well that it is living faith that opens the door of salvation. Faith with practice is living faith. Those who only pray and ask things of God without practice remain in a faith which is quite dead. He who can be saved into the Divine realm must be a practitioner of the living faith; he who has dead faith offends God's heart. Such a one will fall into the abysmal realm and will perish. Take heed!

182. The Spirit of *Mizu* has descended from heaven and, dwelling in my body, clearly demonstrates the truth about earthly affairs; but few are they who believe. The more so, then, with the Divine realm in heaven. The people in this world cannot see the Divine light because of the impurity of their souls; they themselves fall to the valley floor.

183. God made the Spirit of *Mizu* descend to explain why good is good and to spread good further and further; thus does He intend to convince hostile demons. Coming is the blessed time of God, when God increases the goodness and prosperity of those who fulfil good for the sake of good. Those who intend evil will immediately perish. The time is at hand when devils will perish instantly through the words of the Spirit of *Mizu*.

184. Among Shintoists there are many bigoted people who say that Japan is a Divine land where God exists, while other countries are savage countries where God does not exist. Such are words which no Shintoist has the right to utter. In the whole world there is no country where God does not exist. In every place where the light of the sun reaches there is God. Japanese and the Europeans, though they may have differently colored hair and skin, are the same part-spirits of God. All are children of God, under the rule of the same Divine realm. Shintoists who say in spite of this that the Japanese are direct

part-spirits of God, and that Europeans are spirits the same as beasts, are barbarians who know nothing of the truth.

185. When God sowed the seeds of humanity on the earth there came into being races of different colors, yellow, white, black and bronze; but in God's favor there is absolutely no discrimination. Why should God discriminate, holding one race dear to him and not another, if all are His children?

186. The reason why Japan is a sacred land is because of the appearance of the Spirit ruling this world. Although Japan is therefore called a Divine land, God protects not only Japan but the whole world equally.

187. Soon the whole world will become a Divinely governed realm. Therefore the people who scorn other countries with petty and bigoted words are in opposition to the Divine heart. Change your hearts, therefore, and rid them of errors, wasting not even a day in doing so.

188. Wars between countries and quarrels between people both occur because of human greed. Wars and quarrels are caused by self-love: without regaining one's divinity, without thinking about the world, one remains quite indifferent to other countries and people, if only one's own nation is safe or if one alone is happy. These are all the works of evil spirits.

189. By becoming mean and greedy, forgetting to learn from God, one gains nothing. By wishing to plunder other countries, even killing people in order to do so, or desiring to steal the property of others, even knocking them down in order to do so, one will remain frustrated.

190. Many are the people who, seeing the rich lives of others, envy them and wish to hinder their lives in various ways. But they only torment themselves. Such are proud and foolish people, who are quite ignorant of the existence of God.

191. He who serves a wayward god, not drawing near to the God who made everything in the universe and endowed us with body, power and spirit, is an enemy of God. He who disobeys God will surely perish.

192. He who serves a wayward god, serves not God, his true parent, but a malicious god, in spite of God; he is an opponent of God.

193. He who lives amicably with the dark and impure world defies the heart of God.

194. Consider well that, night and day, God favors human beings, coming down into their souls and always reproaching evil and encouraging good. Do not think that it is your heart itself that reproaches the devil in your heart. That which reproaches the devil in your heart is the Spirit of God come down into your soul.

195. Follow God tirelessly, and with the power of your faith expel the devil hiding in your heart. The devil in your heart can not be expelled by anything other than Divine power. If one tried to expel the devil with one's own power, one would only be overpowered and finally fettered by it.

196. Accept suffering as pleasure. A person with many sufferings is given a heavy mission by Heaven. Take pleasure in your heart. While one remains joyful, one often commits various sins and in this unhappiness germinates. While one remains in suffering one can be humble and one has good opportunities to sow the seeds of happiness.

197. Be as humble as possible not only before God but also before people. Such a one will be elevated by God. Bow before people. Such a one will be adored also by people.

198. Do not revile your brothers and sisters in the world; do not judge them according to good and evil. He who reviles his brothers is an enemy of God. He who judges his brothers is a criminal.

199. Apart from the one and only God, in whose hands are human life and death, no one has the right to judge the goodness or evil of human beings. Rather, one should examine oneself and pity one's own weakness.

200. When you do not how things will turn out tomorrow, do not concentrate your energy only on acquiring profit of various kinds. Before engaging in any profitable enterprise, one should first ask for God's permission. Without God's permission, one cannot accomplish any good by one's own efforts.

201. He who proudly proposes to bring about everything through his own power is an evil one. Evil ones do not have God's protection.

202. He who does not practice that which he knows to be good is an opponent of God. He who fails to worship God and pray to Him, while knowing that it is good to do so, is a wrongdoer. He who thinks that it is not necessary to worship God as long as one does no evil is guilty of pride. The absolute good is to love God; nothing exceeds this. God is the holiest being, to be adored by all means. Without God, man cannot live even for a moment in the world. What a shameful thing it is that so few in the world realize this!

203. He who believes the teachings of an accursed god is a criminal before God. He who has anything to be ashamed of must immediately repent and turn to the right way.

204. There are those who deceive large numbers of people, saying: "I am the savior of the world," or "I am the Spirit of the God So-and-so." Take care that you are not fooled by them.

205. There are those gods who only boast, although they possess no actual power. They only cheat people with their exaggerated claims.

206. He who knows how to be proud but not how to be humble becomes the vessel of devils.

207. Using such a vessel, devils will endeavor to deceive the people of the world under the mask of goodness.

208. A devil says seemingly good words, but when examined closely they always contain some deficiency and disorder. Let all therefore practice their faith with care in order not to be brought down into the world of devils through greed.

209. A cunning devil will try to hoax even a *Saniwa* chosen by God. Therefore let people consider and judge good and evil only according to the words of the Spirit of *Mizu*.

- *Note: "Saniwa" is one who distinguishes between good and evil gods according to the traditional Japanese method.*

210. It has even happened that a devil has attempted to deceive the body of the Spirit of *Izu (the name of the Spirit of DEGUCHI Nao, the foundress of Oomoto)*

211. Saints, sages and great people in the world are such only in the eyes of human beings. They are not perfect, noble or great in the eyes of the omnipotent God. According to the interpretations of modern scholars, the teachings of Shakyamuni, Confucius and Jesus contain errors. The time has come when a true saint will appear and complete the teachings of the three sages.

212. The cause of the present war is none other than the self-loving avarice of both sides; therefore neither is good. Naturally God, who instantly sees through everything, will not fail to give victory to the side that is even only a little more just.

- *Note: "the present war" refers to the Russo-Japanese war of 1904.*

213. The earthly world will be ruled in peace not by powerful armies but by the people believing in God and holding to the true way.

214. Because armies exist in the world, greed arises and wars occur. The world war is an act of defiance against the heart of God, who hates to see some happy while others are unhappy. Unhappiness is the beginning of happiness: it is inevitable that wars will happen until the world finally attains peace. But in this world the cruelest thing is war.

215. The strength or weakness of a nation depends on whether the conduct of its people is good or evil. If the conduct of a people is just, its customs are beautiful; if customs are beautiful, harmony rules the nation. In the world the strongest is the nation whose people are in unity.

216. When customs are not beautiful and the hearts of the people are not united, the nation will surely be defeated and perish, even if it has tens of millions of soldiers. A nation can never be ruled by soldiers and armies. It can only be ruled by the hearts of a people who believe in God and whose conduct is beautiful. Without belief in the Divine way the nation will finally perish. A house without belief in God will collapse of itself.

217. Knowing that God is worthy of respect and practicing good from a true heart--if individual people, families, nations and the world are thus, gentle will be the wind, refreshing the rain, in every direction the universe will fill with joyous clouds and fresh air, and only happy things will there be in the world. When this comes about, battalions and warships and cannon and soldiers will be totally useless; the world will find itself at peace. For the earth to be ruled in peace there must be only one ruler, just as in the sky there is only sun. Never-ending indeed are the conflicts in a world with many kings.

218. In God's reckoning, the life of one person is as precious as the earth. War, therefore, in which human beings rob each other of such valuable lives, is the greatest evil.

219. The act of taking precious life in defiance of God’s heart is a profound sin against God, who gave birth to humanity and wishes only for its advancement and prosperity. A nation which causes a war commits a great crime against God; it is an enemy of the peace of the world. God will make the true judgment in war and will decide the victor.

220. In the near future a false savior will appear, and will deceive many people, saying that he is the Spirit of *Mizu*. But let no one be confused.

221. The Spirit of *Mizu* is the light of the world, and the light frightens malicious gods. Therefore, when a human being wishes to take this path the devil living in his heart will try to turn him away from the right path. If a human being does not steer himself well, therefore, he will soon bring about his own downfall, becoming the prey of devils.

222. This writing consists of the words of God. Copy it and read it aloud to believers. A man who is proud will be able to understand none of the content of these writings, because God dislikes him. A man who reads humbly God will favor with the ability to understand the deep meaning. Read then with humility and respect.

God is the Spirit animating all things, and man is the administrator of the rule of the universe. When man and God unite, limitless authority and power are manifest.

DEGUCHI Onisaburo

Written on the 15th of the 4th month in the 37th year of Meiji (*1904*).

PART TWO

Chapter 1

223. Fearing no devil, walk towards the right Divine path. Him who takes the correct path God will protect as a fellow-traveler.

224. Even if the sun were to rise in the west or the sun and the moon were to fall from the sky, this teaching and God's favor would remain imperishable.

225. Man, living in this world like a short-lived flower, cannot but fall at some time. Man is such that he must fall once in the fierce wind. Although old, he is not old; although young, he is not young: no one knows when he will die. So ephemeral is human destiny. May all of you, then, carry out your faith with full care. Visit the garden of the Divine realm where it is always spring, with flowers in full bloom and fruits never falling.

226. Perfect your faith with all your heart and with all your strength. Whether you die sooner or later, the place where you go will be one of two: one is the Divine realm, full of eternal prosperity and joy, the other is the abysmal realm, full of suffering and ruin.

227. The favor of God, who is the Master of the universe, is limitlessly vast. He constantly endows our hearts with the abundant pure spirit or *naohi*, so that we may shine and be cleansed of our countless profound sins.

228. If you repent and wish to improve yourself, you are already favored by God. May he who drowns in sins take the ship of salvation as soon as possible and reach the shore of the Divine realm. Be sure not to miss the ship of salvation through negligence: may you not gnash your teeth in regret.

229. God, the most compassionate and the most loving, endows every human heart with *naohi* so that humans may examine themselves, drive away malicious spirits and open to themselves the door of the Divine realm. Thus does God constantly protect the life of every human being.

230. Yet despite this, human beings defile their *naohi* through self-love, and God, taking pity on them, has sent down from heaven the Spirit of *Mizu* as savior, with kind words of persuasion to enable them to make their *naohi* pure once more. He who disregards God's deep compassion becomes a serious sinner against God. May all take care, therefore.

231. He who believes in God, observes the teaching of the Spirit of *Mizu* and is solid in his conduct will never perish, but will be favored with eternal life, tranquility and joy.

232. The enchanter or devil always fears the light of God. It is afraid because the evil which is its substance is immediately exposed by that light. The Spirit of *Mizu* is a light which shines on devils.

233. The just gods love light and enjoy warmth. Devils, however, love darkness and are fond of cold.

234. The true and good God is full of virtue, which nurtures and nourishes everything in the world. Devils amuse themselves only by destroying and ruining everything.

235. God does not rejoice in one who serves Him having purified only his body, with however much water. He who believes that to serve God it is sufficient if only the heart is pure is also a false believer in God's eyes. True faith is such that one should serve God having purified both heart and body.

236. *Amenomanai*, the pure spring of the realm of heavenly beings, is invisible to the eyes of ordinary humans; neither can they draw from it. The hypocrites in this world have no idea how to wash and purify themselves in its water. But he who follows God and the Spirit of *Mizu* can easily draw from the spring and bathe in it. Because this spring is the sacred pool of the realm of heavenly beings, he who does not purify his body and heart in its water is not allowed to go before God.

237. Washing in water makes the body healthy and the skin firm. It is the best of all for hygiene. Bathing in warm water is the best thing for removing dirt and odor from the body. He who serves God must remove the dirt of his body by washing in water and by bathing. But if he does not remove also the impurity of his heart he will not be able to bring joy to the heart of God. That which purifies the heart is the spring of the realm of heavenly beings.

238. Coming down from heaven, the Spirit of *Mizu* shows the affairs of heaven. But it is natural that human beings in the world cannot understand this. Little do they know the affairs on earth, where they dwell: even less so the sublime affairs of heaven.

239. The Spirit of *Mizu* is a true envoy of God. The desire to reach the Divine realm in heaven should be directed to the envoy from heaven. The true envoy or messenger of heaven is only one throughout all time. Besides this one, all who call themselves direct envoys are false. How can one be saved and brought to the side of God in heaven, asking a false envoy?

240. The Spirit of *Mizu* is the savior who with his tears redeemed the human beings on earth from their various sins, taking the sins upon himself instead. In hell he redeemed the various spirits from their sins with his blood; and bearing the sins himself, he became their savior. The God who opened the door of salvation, redeeming the sinners of the world, is the Spirit of *Mizu*; the God who forgives the sins is the Spirit of *Izu*. This applies only to the worlds which belong to the solar system, however: above this sits God, who makes the last judgment.

241. The true guide to the Divine realm is one and only, that is the Spirit of *Mizu*. Those who are led by a false guide will never be able to enter through the gate of the Divine city. Rather, they will wander into a thicket of thorns and their bodies will only be wounded and torn. For them there will be no escape from falling together into the ditch.

242. Although I show the holy work of God, presenting that which I have experienced through practice and seeing, the perverse people of this world do not accept this as the truth; rather do they doubt, contradict, and defy the Divine heart. Pity on them!

243. Yet it is natural that they fail to understand, because they try to interpret the words of the true Spirit, the words of the infinitely sublime and profound heart of God, with their own limited wisdom

and reasoning.

244. When you pray to God, never repeat the same request. God dislikes above all those who ask immoderately.

245. When you recite *Norito (words of prayer)* of purification, you do not need to repeat the same request before God, because in it the various requests, large and small, are already sufficiently expressed: for the peace of the nation, to keep oneself and one's house in order, to avoid misfortune and to wipe out sins.

246. Often to be found are those who are proud of the fact that they recite *Norito* fifty times in a single day. Far from praising such conduct, God reproaches it.

247. There is a religion that teaches that God is love. To be sure, God is He who has the deepest love. But God is not love only. If He were only love, that would mean that He would be the possessor only of *Sachimitama (love)*. God is also wisdom, activity and harmony; that is, He is the complete possessor of the four spiritual qualities.

248. God loves not only human beings but all things; in the world there is nothing which does not receive God's love.

249. God loves human beings especially deeply. Therefore you too must love God especially deeply and wholeheartedly.

250. Love of God should not be like the way human beings love their children, but must be love with respect and humility. It must be true love from the highest, purest and firmest heart.

251. God's love is the true love. When you turn to God who is true love, you too should have true love.

252. The Divine teaching is pure and white like an egret or like the snow. It is colorless and unornamented; it is without lies, without fiction, without calumny and without insult. Know, therefore, that teachings which contradict this are not from the true God.

253. Do not ornament your words before the true God, who is unadorned. Do not say false things before God, who is without falsehood.

254. In the Divine realm there is a way changeless for eternity. This way is truth. Truth is quite straight and is like a rod of iron; it cannot be bent or twisted at will.

255. If, while the father accepts truth, the son does not follow him, however great the love between them may be, it must be subordinated to the way and to truth. In the world there exists nothing more important than truth.

256. When you accept truth, and also your enemy accepts it, even though your interests are incompatible, you must walk hand in hand in harmony.

257. When one twists truth because of one's affection and love, the truth becomes their slave and the true path of God is ruined. On the Divine path one must not distinguish in one's love between one's

own child and the children of others.

258. God's activity, wisdom, love and harmony are in conformity with truth; they are not such as human beings imagine these to be. Even if because of truth the present order is broken, it cannot be avoided. Truth is more important than order.

259. The savior does not suddenly descend from heaven. He appears from the lower classes, from the poor, in accordance with God's will.

260. Generally, heroes arise from the lower classes, downtrodden and treated dishonorably. But because they are born according to God's will they achieve renown and bring benefits to the world.

261. He who does not believe the Founder or the Leader because they are lower-class cannot be saved into the realm of heavenly beings.

262. Obedience to the Spirit of *Mizu* is the same as obedience to God. Learning the teachings of *Mizu* is the same as learning from God.

263. Defiance of the Spirit of *Mizu* is just the same as defiance of God; reviling him is the same as reviling God.

264. All human beings in the world are children of God. Good and evil alike are God's children. The countless spirits in the material and spiritual worlds, too, are part-spirits of God, that is, they are children of God.

265. Respecting the heart *(soul)* more than the body *(matter)* is the beginning of good. He who makes treasures of his heart and of truth, therefore, is goodness itself and conforms to God's heart.

266. Respecting the body more than the heart is the beginning of evil. He who makes treasures of his land and of his possessions, that is, of physical things, is evil itself and will fall into the abysmal realm.

267. That which one does for the world at large is good. That which one does only for one's own profit is evil. He who accomplishes virtue with a just heart is good. He who does not perform just deeds, having an unjust heart, is evil. The good and the evil are equally God's children.

268. A good person opens the door by himself to the realm of heavenly beings, full of beauty and prosperity. An evil person falls by himself into hell, full of ugliness and suffering.

269. Whether one is saved into the Divine realm or falls into the abysmal realm depends only on the good or evil of one's own faith and conduct. The difference between the two is like that between the sky and the earth. Who is at fault?

270. Do not envy those who are exalted only in name. Do not become noble only in your worldly position. Do not become a monster of gold and silver. These are the poisonous insects of the world; they are disliked by God.

271. Do good away from the sight of people, so that no one may know, and accumulate virtue. Whether in light or in darkness, God clearly sees every action of human beings.

272. The spirit of God is called Complete Spirit. Complete Spirit does not increase, neither does it decrease. The spirit of God is without beginning and without end.

273. Not so is the human spirit, which increases and just as surely decreases. That is, when a man does good, his spirit increases and when he does evil, his spirit decreases.

274. God is such that He is able to give spirit to a human body or take it away.

275. The basis of heaven and earth is truth. Because of truth the exalted may live, the people prosper and all beings remain at peace.

276. When I am called the Spirit of *Mizu* this does not refer to my body. It refers to the words of the Spirit of *Mizu* which is a part-spirit of God, dwelling within my body. Let there be no misunderstanding.

277. A man who hears the truth but does not practice it defies God's heart and cheats himself.

278. Missionaries, take care! Do not relate the teachings with pride, thinking of yourselves as pure missionaries spreading the Divine will. The causes of dishonor to the Divine teachings arise more often from the deeds and words of missionaries than from those of ordinary believers.

279. Do not be proud of the fact that you serve God and spread the teachings on God's behalf. For it is God's will to bring sinful humans close to Him and enable them to repent. Let him who serves God never forget to be as patient and humble as possible.

280. Save humans with true love, guide humans with true faith, protect humans with true courage and give strength to the weak with true wisdom.

281. The envoy of God, whose wisdom and virtue are perfect, cultivate deep faith, eschew favoritism and invite believers to the just path with sympathy and gentleness, modesty and compassion.

282. Missionaries, who have the role of leading the believers, children of God, to the Divine realm: before all else cleanse your souls and your conduct, acquire the key to open the door to the Divine realm, and then you will be ready to lead them.

283. Do not do missionary work without sufficient knowledge of the Divine way. If you dare to do this, you will dishonor God and sully the way, deceive your own heart, and finally lead people to fall into hell; and you yourself will fall into hell and suffer infinitely. This is most to be avoided.

284. The true path of God remains quite unchanging, in the present as in the past. He to whom it seems that it changes should know that this is caused by the errors of previous prophets. This is why the teachings of *Mizu* are seen as anomalous. Until now there has not been a prophet who has imparted the true teachings of God without change.

285. He who thinks highly of the rich but looks down on the poor is not in accordance with God's heart. For God makes no distinction between rich and poor.

286. The poor are rich in faith, and therefore many are saved into the Divine realm. The rich are poor in faith, blinded by treasures which will decay. Therefore there are many rich people who cannot taste the true happiness of the realm of heavenly beings.

287. Those rich people who are perfect in their faith and whose conduct is good can receive the joy of the realm of heavenly beings, which is much greater.

288. Missionaries, may you all make your hearts tranquil and understand without error the correct way of God: never be confused by malicious spirits.

289. Many are the missionaries who first become confused themselves and then confuse believers. He who confuses people and sullies their hearts is the greatest sinner of the Divine realm.

290. Do not regard the poor man as worthless and do not look down on the foolish. Those who cannot refrain from such conduct while being missionaries or believers of God will become sinners, profaners of the pure name of God.

291. When giving seats to the believers at worship of God, never distinguish between the regular and the newcomer. Do not separate people into high and low according to their rank.

292. God has defined 181 classes eternally unchanging for all gods.

293. Before God never apply human ranks and degrees, which human beings can freely change, give and take away.

294. Human beings, born as God's children! Which would you prefer, rich in material treasures to repeat crimes and finally be fettered in the prison of the spirit world, or, materially poor but rich in the virtues of faith, to enjoy life in the Divine realm? Richness on earth is finite, but richness in heaven is infinite and eternally unchanging.

295. Suffering on earth or in the flesh is finite, and consequently it is only temporary. Suffering after death or of the spirit is infinite, consequently it is true suffering; it is impossible ever to liberate oneself from it.

296. The teachings of Oomoto are not such that they have newly appeared in the modern age. This is the true teaching of the original God of the world. Until now it has not been able to appear because of devils who dared to rule the earth. At this time, therefore, God has sent down the Spirit of *Mizu* from heaven to bear witness to the teaching.

297. Do not confuse about freedom with arbitrariness. Though there be freedom of belief, to go the way which is not truth is arbitrariness. Arbitrariness is most hated by God. A way which is not truth is a malicious teaching.

298. He who submits to the teaching of a malicious god is an arbitrary person, even though it may be allowed to all to believe in any teaching.

299. He who believes in God, first remove doubt. Faith with doubt is like a floating grass: if the wind blows to the east, it too drifts to the east; if the wind blows to the west, it too flows to the west.

300. May your faith be unmoving like a rock. With faith like a floating grass you will remain without Divine favor for your whole life, and your body and soul will finally perish.

301. There is none who stays without Divine favor. But a man with wavering faith cannot receive the full favor of God.

302. He who follows the Divine teachings, let him hold an unmoving heart, directed towards a single goal. An opportunistic person will finally profane even the holy name of God with his inconsistent behavior.

303. Do not be surprised even if you suffer offense and torment for believing in God’s way. Trust everything to God’s heart, and walk straight along the middle of the road with truth as your support. Endure through Divine activity, keep friendship through Divine harmony, revive yourself through Divine love and understand through Divine wisdom.

Chapter 2

304. Repent of your sins and pray that you may be saved by the Spirit of *Mizu*. Be calm, offering all to God.

305. While you have the opinion that your faith is perfect, you still do not even know in which direction the Divine realm lies.

306. If you are sad that you wash and wash and yet your soul does not become pure, that you walk and walk and yet the way becomes further away than ever, know that you are coming a little closer to God.

307. Faith without practice is dead faith, however fervent it may seem. Faith without practice invites only anger in the heart of God.

308. A man who suffers sickness, a man who is distressed by poverty, a man who loses hope, a man who remains without pleasure, may these all follow the teachings of God and hear His voice. Then joy will immediately flower and bear fruit, and all will be favored by being able to see the prosperity and joy of the realm of heavenly beings.

309. The power which stirs and activates the soul failing through tiredness and distress is *naohi (pure spirit)*. Without the live function of *naohi*, malicious gods will easily attack and steal the basis of the human soul, and finally even the essence of *naohi* will be lost.

310. Without Divine wisdom no one can correctly understand the profound Divine truth. He who tries to know the profound truth of God with human wisdom makes a serious mistake.

311. If one examines things not according to God's teaching but according to one's own intelligence, one will gain nothing but confusion.

312. In the sight of humans true faith resembles absence of faith; absence of faith often resembles true faith. True faithfulness to one's parents often appears to human eyes as faithlessness. Faithlessness often seems like faithfulness.

313. True kindness resembles unkindness. Unkindness often seems like kindness.

314. True good deeds often appear to human eyes like evil deeds, and, conversely, evil deeds like good deeds.

315. To human eyes the truly wise person often seems foolish. A foolish person, contrarily, seems wise.

316. God's teaching is deeper than the deepest sea, and the light of truth is like that of the sun. In the ship of salvation may you easily cross the furious sea of this world and attain the joy of the Divine realm. The ship of salvation is this teaching.

317. That which becomes a treasure of the Divine realm is the true life of the soul, which one can acquire through strong faith and true conduct. This life of the soul never grows old and never dies.

318. Through the teachings of Oomoto, acquire limitless power to struggle against all devils in this world.

319. Happy indeed are those who can hear the Divine words, for none of the saints and sages until now have known this truth or seen this Divine light.

320. The true home of every human being is not this world, but the Divine realm, without aging or death.

321. God created the Divine realm and expects only that the souls of just people may rise up and live in joy.

322. The physical life is finite. It is rare indeed for some one to live to the age of a hundred years. Consequently life on earth is only temporary and destined to perish.

323. The life of the soul is eternal and deathless; it is the life of spirit in the spirit world.

324. What gives to the unageing and undying spirit the eternal joy of the Divine realm? None other than the human soul itself, conforming to the heart of God, having accomplished deep faith and service to God.

325. What invites you to eternal suffering in the abysmal world? Your sin in not believing in God, neglecting Him, and your impure conduct.

326. In the Divine realm there is no sin, no impurity, no sickness and no suffering. How then will you reach this Divine realm?

327. Just believe that the Spirit of *Mizu* is savior, cultivate a living faith and perform worthy deeds. The only way is to make the four spiritual qualities function fully *(see paragraphs 91, 92, 93)*.

328. In the Divine realm, the dark night does not exist. The warm and gentle light of the sun *(Divine light)* shines ceaselessly.

329. The Divine realm is a joyful paradise, in which all things grow and prosper, without withering and without dying.

330. In the Divine realm there is no fighting or disorder. God is full of joy and the heavenly beings sparkle with pleasure; words cannot express its beauty.

331. A man who has been born and died can not be reborn in this world with the same body. Man, whose flesh has this destiny, do not pass the time in this world in vain.

332. While you live in your body, strive to cultivate your faith, improve your conduct and open the door yourself to the realm of heavenly beings.

333. He who during his bodily life cannot open the door to the realm of heavenly beings will not be able to open the door to the Divine realm once he has become only a spirit.

334. While you have your physical body, redeem yourself of your sins, repenting and correcting your conduct: your sins will not be forgiven after your death. A soul whose sins are forgiven during the earthly life will enjoy forgiveness also after death; the soul whose sins are not forgiven during the bodily life will search in vain for forgiveness after death.

335. He who cannot know the Divine realm during the earthly life will be even less able to do so after death.

336. The soul, given by God, must be returned to God. The soul, which comes from the Divine realm, must return to the Divine realm. How then will you excuse yourself before God if, lured into avarice, you wound and damage your four spiritual qualities and finally fall into the abysmal realm?

337. Be obedient to the words of the Spirit of *Mizu*. With pleasure I will accompany you to God's side. Surely will I lead you to the side of the Original God, the Master of the world. The realm into which I will lead you is a realm unmoving and unchanging.

338. God knows well that my soul is the Spirit of *Mizu*. Therefore God uses my body and soul as a holy dwelling place and imparts the joyous tidings of the Divine realm.

339. Therefore, the words which I impart all come from the Divine realm.

340. The pure spring water of *Anao (the name of the birthplace of Onisaburo)* flows from the heart of God to wash the stains of human hearts.

341. I, born from the spirit of this water, am an envoy of heaven, saviour of the world, come to cleanse the world stained with mud.

342. He who from beginning to end serves God, enduring pain and suffering, can reach the Divine realm with the Spirit of *Mizu*.

343. Know that to govern the nation, one's family or oneself, patience and effort are absolutely necessary. They are the most essential qualities for achieving anything. Even more so are they necessary on the Divine path.

344. Know that patience and effort are fundamental to receiving Heaven's help.

345. Never shun human company. He who looks down upon human beings is in turn looked down upon by God. Three *shaku* under the ground, there is no distinction between the nobleman and the commoner.

- *Note: a shaku is an old Japanese unit of measurement equal to approximately 33 cm.*

346. Be gentle and compassionate. That which conquers various sins is compassion.

347. Be noble-spirited and bold. Do not worry about trivial things, do not grumble and do not reproach the faults of others immoderately.

348. Brothers and sisters, be circumspect in your speech. The tongue may spit poison and become a sword. The various sins of the world come mostly from the tongue. Take care!

349. There is nothing more terrible than the tongue. It may become a sword, a serpent, or a devil. That which will make your body and soul fall down into hell is most likely to be the work of your tongue.

350. Praise people rather than reviling them. Reviling a person is the same as reviling God, because all human beings are God's children. Those who love to revile others are immediately rewarded with

unhappiness. Be cautious!

351. People who walk on the true path, people who wish to learn the true way: never envy, revile or judge others. Vilifying another human being is the same as confessing one's own evil and unreasonableness in front of the other.

352. There is a great difference between good and evil on earth and that in the Divine realm. The way of greatest goodness is only to love God and for His sake to strive for the prosperity of the realms of heavenly beings, heavenly and earthly. Other than this there is no absolute good. And the good must be the love of good *(altruistic)*. The love of evil *(egoistic)* is the work of a malicious god.

353. On the Divine path do not regard human beings with prejudice. Whatever good words you may say, if your actions are unfair you are not taking the just and true path: you are taking the devil's path.

354. If one desires the true flower and fruit, one should cultivate the true tree. Missionaries, take care to cultivate and nurture the wisdom to distinguish good from evil, justice from injustice.

355. The activity of a missionary is like a flame, burning mountain and field. Even a tiny flame soon becomes a great fire. In the same way, even a single one of the words and deeds of a missionary moves the world. Take heed, therefore!

356. Assimilating with people in the present world and going their way is not in accordance with God's pure heart. He who conforms to God's heart cannot be in accord with people in this impure world. Therefore the need arises first for *aramitama (Divine activity)* and *nigimitama (Divine harmony)*.

357. Even if one speaks the truth with one's mouth and thinks the truth with one's mind, it is a dead truth unless one has the courage to practice it. God likes living truth the most and despises dead truth the most.

358. If ill fortune has prevented you from carrying out true deeds despite your strong desire to do so, God will be indulgent with you for some time, for He knows this well.

359. When your fortune improves, practice without delay.

360. Truth only spoken is a mask and a false thing. This God knows. Therefore, He is not indulgent even for a moment.

361. Do not do evil for the sake of a limited life and abandon your true eternal life; this is a sin which brings about God's anger.

362. In the world there are many loyal people. But true immaculate loyalty has disappeared in the present time.

363. Loyalty in service for one's own honor and reward is quite a commonplace loyalty.

364. True loyalty is without honor, without payment and without gifts. Helping God in the holy work, offering one's body and heart for the nation is true loyalty.

365. Respect and love God with a straight soul. Resting on the head of a just person, God will guard him and shine on his heart. In the world there is nothing more worthy of respect than God.

366. A house built on sand is easily brought down and washed away by flood. Just so is a man with shallow faith. When one or two unfortunate things happen to him, he immediately has rancor against God and loses his faith. Such faith God dislikes most of all.

367. He whom God dislikes cannot reach the realm of heavenly beings. If you wish to reach that realm, first become intimate with God, be in accord with God and serve God.

368. Everything in the world is ruled by God. Therefore, may all ask God and obtain His permission in all things.

369. Know that he who does everything arbitrarily without God's permission is an opponent of God.

370. That which God allows will surely come about. That which does not come about is not yet allowed by God. In such a case, make your heart tranquil and reflect on good and evil.

371. My body is a holy house of God. The Gods enter into this house and impart the gospel of the Divine realm.

372. The true chief saviour of the world is the Spirit of *Mizu* or the God *Susanoo*.

373. Shakyamuni, Christ, Confucius and others are world saviors. Human beings who have contributed to society are also saviors.

374. Those who serve humankind on earth, offering their bodies and hearts, are also saviors of the world.

375. The Spirit of *Mizu*, the chief savior, has again come down into the world and made a path of salvation.

376. The chief redeemer of the various sins, heavenly and earthly, is the Spirit of *Mizu* or the God *Susanoo*.

377. Consequently, the sins which humans cannot compensate for even in a generation are redeemed and pardoned in the name of this God. Therefore, unless made to the God *Susanoo* your prayers for absolution will be to no effect.

378. He who sincerely serves God, persevering constantly, receives God's favor. For God always remains with one who serves Him justly. While one remains with God, there is nothing to fear, on fields or mountains, in seas or rivers.

379. When one travels the world with God, one never loses the way and never perishes. For God's virtue is clear and He is the true living fountain of life.

380. Making true vows before God, receiving infinite Divine power, overcoming the world in which only devils prosper, and explaining God and the truth, these are the tasks of Oomoto believers.

381. The body and soul of the man who clearly reveals God’s light and truth to the world will in turn be clearly shown by God in the realm of heavenly beings.

382. Even in such a case as when in your heart appear the clouds of avarice and greed and the sea of your emotions rages, if you illuminate your heart with the teaching of the Spirit of *Mizu*, the clouds will quickly disappear, the wind and waves will be calmed, the sun of admonition will appear and the moon of humility will shine.

383. The human body and soul are both borrowed from God. In the Divine realm, God guards everything at the same time, the material and the spiritual. He who wishes to enter into the true faith must never forget this.

384. Looking at human beings wandering in darkness, God always seeks to lead them to the light and cares for their salvation.

385. Never turn to the way of strife, disregarding the heart of God.

386. Pray to God that you may be saved out of the abominable realm of devils into the beautiful Divine realm. Pray with the name of the Spirit of *Mizu*. God is Spirit. Pray therefore to God who is Spirit, with your just spirit, given by Heaven. Serving Spirit with spirit is the true faith.

387. People in the present day are all traveling on a dark road. They are making a very dangerous journey, saying as they do that in front of their noses is the darkness of night, and living for the pleasure of the moment. Those who travel in darkness do not notice the deep pit at their feet.

388. Because God pities human beings going thus in darkness, He has sent down the light of the Spirit of *Mizu* and opened the way to salvation.

389. The shadow of death watches over humans incessantly. With the ticking of the clock, human life draws closer and closer to death. Therefore let no one fail to prepare for the life after death. Without faith a man will be completely unable to prosper either in the material world or in the spiritual.

390. Polish your soul to the point where you do not fear death at all, even if it comes to you now. Constantly nurture your faith, for the shadow of death is always watching over you and it is not certain when your time will come.

Chapter 3

391. God loves all races equally, because they are all His children.

392. He who hates human beings is contrary to God's heart.

393. He who disrespects foreigners and regards them with prejudice defies God's heart.

394. "Hate the sin, but do not hate the sinner", this is a common saying. But he who goes God's way should not even hate the sin, but, looking on it, pity the sinner.

395. God hates sin; human beings have not the right to hate the sins of other people.

396. Because every human being is full of faults and impurities, human beings do not have the right to hate one another. Have pity for the fault, therefore, and endeavor to lead the sinner to good.

397. To make every person repent and correct his evil, to lead him to good and to save him from sin is in accordance with God's heart.

398. Consequently, to change an evil person into a good person is a good act, which brings joy to God's heart.

399. Point out your faults to one another when you notice them, and lead one another to the way of goodness. This is the duty of a believer towards God.

400. Begin to lead people to the way of goodness after you have purified your heart and improved your own conduct; otherwise this will be very hard to accomplish. Because Words of guidance from an unjust and nonpracticing person are lacking in faith, justice and power; they cannot move anyone.

401. Man, whose body perishes and withers away, should rely on God, who transcends death and life, and endeavor to receive the life and power unperishing.

402. That which is able to save your body and soul is *naohi (pure spirit)* given by God.

403. That which destroys your body and soul with torture, throwing it in a raging fire, is a devil.

404. *Naohi* is the just function of repenting evil and correcting sin. Justice is absolutely necessary to human beings.

405. Distinguish between gods who are to be believed and those who are not to be believed. Accomplishing this is the function of *kushimitama (Divine wisdom)*.

406. Even if you offer to God all your treasures, riches and body, you cannot repay even a ten-thousandth of your debt of gratitude to God. Accordingly, let him who serves God submit to Him, forsaking everything.

407. The most important treasure in the whole of human life is the power of faith. He who does not have faith can achieve nothing.

408. The aim of human beings living in the world is high rank, long life and great wealth. But these are all treasures for the body only. To the soul after death, they are as worthless as dust.

409. After death the only treasure is the fruit of one's faith while in this world.

410. Name, rank, life and wealth, these four can be a firm base for faith.

411. Faith is a tower, built on this base. He who has life and treasures is at a great advantage for the practice of faith. Indeed without life, faith cannot be nurtured at all.

412. But even if you do not have name, rank and riches, God, full of love, will build a magnificent tower on your faith, if you only have life.

413. The rich, while having the best basis for faith, do not know how to build a beautiful sanctuary. Therefore, many of them cannot pass through the door of the realm of heavenly beings; most often they fall into the abysmal realm.

414. At one time, because of the Divine will, I intended to spread the Divine teaching to build a Divine realm on earth, and I received various trials from God.

415. Each time I met with these trials, I lost my treasures. Instead of them, I acquired the fruit of faith. The true fruit, acquired through faith, is the incomparable, eternal treasure.

416. When one is rich in money, most often one becomes proud and cannot have true faith. Consequently one cannot see the Divine light.

417. I was once a farmer, practicing missionary activities in my free time. But this was not in accordance with the heart of God.

418. Therefore I left my native place and entrusted everything to God.

419. Those who are rich and do not have faith are indeed unhappy. Although in their granaries weevils may swarm and bore and damage their rice, they do not know how to give even these damaged grains of rice to those who are poor and hungry. Pitiable indeed are the rich who accumulate sins against the Divine realm. Although their silk robes in their storehouses are mildewy and damaged by moths, they do not wish even to give these to those who suffer from the cold, and they are eager to have even more. Pitiable is the future of such rich people. Even though the world is coming to an end, blinded by avarice, they think only of hoarding, and more and more do they accumulate heavy sins.

420. The accumulated sins of the rich who do not share their wealth becomes a mountain of swords, which will presently fall onto the rich, will wound and break them.

421. In affairs of the world anyone can achieve high rank with the power of money, with knowledge and science. But this is not true prosperity. True prosperity is to become a missionary of the Divine realm, a witness of the Divine way. This task of the missionary or witness cannot be obtained with money, nor with intelligence or learning. This is the prosperity obtainable only through the manifestation of the Divine will according to each one’s faith and conduct.

PART THREE

Chapter 1

422. The churches of the various sects in the present day have become the dens of hungry tigers and wolves.

423. Profiting from God, they indulge in fraud and theft.

424. The true teachings have withered and even the holy houses of God have become the dwelling-places of thieves, demons and giant serpents.

425. Many gods , heavenly and earthly, are extremely indignant. But the churches make no attempt to correct their behavior and day after day profane the houses of God.

426. Such conduct God hates greatly. Seeing that if left in the present state without purification and renewal the world would remain impure, He sent down the Spirit of *Mizu* from heaven and founded Oomoto.

427. Favored with the Spirit of *Mizu*, I am now undergoing asceticism in order to penetrate deeply into the Divine realm, that is, the training in the art of *Saniwa (the method of classifying gods or spirits according to good and evil, justice and injustice).*

428. When this asceticism is accomplished, I will make myself manifest and promptly save the sufferers in the world.

429. Instead of manifesting myself and imparting the truth in that way, I publish this book, *Divine signposts*.

430. These *Divine signposts* are the words of God and are an eternally unmoving rock. My body and soul, too, breathe in these teachings.

431. While in the position of teachers of the Divine way, present-day missionaries do not know the true will of God.

432. Because of this, the believers who are led by them march fervently forward without knowing God’s true will.

433. Even though this world is already coming to an end, still they do not notice. Pitiable indeed! This world is destined at some time to change radically. The time is near, but of this they know nothing.

434. When the Divine realm is realized on earth, they will all stumble and flounder. Although the way of salvation is already there, none take it. All advance along the path of annihilation like a high tide.

435. Coming down again at the end of the world, the Spirit of *Mizu* shows in writing and in speaking that he has been in hiding since the beginning of the world. But the people of the present day are not at all convinced, being deaf and blind. On the contrary, they regard it as an absurdity: some mock, others insult.

436. Between heaven and earth there is no complete being apart from the Creator of all in the universe.

437. In the present world, swarming with devils, there is no one who regards good as good. A good person sees good as good, but an evil person sees it as evil.

438. In this world, ruled by ogres, giant serpents and devils, very rare are those who believe in this path, repent and correct themselves. Those who oppose it are infinitely many. But the time has come when the Spirit of *Mizu* has descended from heaven. Therefore, those who do not follow this way are inviting severe judgment and annihilation.

439. The appearance of the Spirit of *Mizu* means that this world will be rebuilt as a Divine realm without wars and without conflicts.

440. Between the present time and the Divine there will occur a great war. Afterwards there will be realized on earth a Divine realm, peaceful and eternally prosperous.

441. Until the Divine realm is realized, let all make repentance and correct their ways.

442. Armament and war are the cause of limitless suffering of poor people.

443. For armament or war people should not be burdened with the duty of conscription. What a useless thing to throw away one's one and only body in order to create a river of blood and a mountain of bones. Do not pay such a heavy tax to the government.

444. In the world there is nothing more evil than war, nothing more worthless than armament. Now many nations of the world are issuing bonds in large sums for armament. Just to pay the interest on them every day requires the earnings of an extremely large number of people.

445. Millions of young men in the world are continuously forced to serve as soldiers and practice the art of killing exclusively. People should not suffer practice in killing, which is evil. There is nothing more useless to any nation than armament.

446. If this world remains in the present state, the people will all perish without exception, and the world will become a field of butchery.

447. To change this evil world into a Divine kingdom, God has sent down the Spirit of *Mizu*.

448. Do not try to cheat God on the pretext of rain, wind or snow. God brings rain and wind and causes snow according to His will.

449. There are many who say that they could not visit because the rain is torrential or because the snow is deep. These have not yet attained true faith.

450. He who with an upright soul respects and loves God, needs never fear rain, wind and snow. These are absolutely necessary in nature.

451. Missionaries and believers who have to battle against the army of devils and build the Divine realm on earth are never to fear rain, never to abhor snow.

452. If it did not rain in the world, all beings would be unable to stay alive. If the wind did not blow, the polluted air could not be renewed, and human and all other beings would be unable to preserve their

bodies. Wind and rain are elements absolutely necessary for the world.

453. Japan is the realm where one should rule with the Japanese spirit. The Japanese spirit means the spirit to fight to the end against those who destroy peace, civilization, liberty, independence and human rights. It is the spirit to defeat strong devils, unjust and cruel, and to protect the rights of the weak.

454. Those who unjustly usurp and damage the rights of other people and countries because of their greed and ambition, all are enemies of the Japanese spirit.

455. Heaven helps the practitioner of good and Heaven plagues that of evil.

456. Concerning divine services, it is necessary to know the distinction between the formal and the informal. I will explain this here. A formal service is that which worships the Gods of heaven and earth and many other gods ; it is a holy undertaking to express to all gods gratitude in words praising their blessings and virtues; and it requires a shrine, words of prayer *(Norito)* which glorify the gods, offerings, etc. An informal service requires neither a church nor a shrine nor words of prayer which glorify the gods, nor offerings, because it is that which prays to God, the creator of the universe. It is the way of praying to God with one's soul about one's own desire. In summary, the formal service is the way of worship and the informal is the way of prayer.

457. The true God is *spirit*: human beings too, therefore, should pray with their spirit to this *holy spirit*.

458. It is not correct to incline too much towards the formal service or to the informal.

459. Worshiping idols is not evil. To pray to them for your happiness, however, is not good. Pray to God with your own spirit.

460. At the end of this world, two *spirits* only, namely *Mizu* and *Izu*, will appear and realise the Divine realm on earth.

461. Most people do not know the heart of the Spirit of *Mizu*. Only one person in the world knows it *(the Foundress of Oomoto)*. He who makes the joy of this Divine envoy his own joy, his sadness his own sadness, knows the way of the true God.

462. At my side there are many missionaries and believers. But although I am joyful, they are not joyful; although I am sad, they are not sad. This happens because they are not capable of seeing and hearing. There is a proverb: "a child does not know the heart of its parents". Indeed, the heart of God, the Father of the world, cannot be guessed at.

463. The intellectual and learned person remains without understanding of the Divine way, owing to pride. Because of this he receives very little Divine favor.

464. To the person without knowledge and without learning, like a pure baby, God gives the capability to understand His profound heart. This is proof that God's love reaches everywhere.

465. Discard the dust and dirt which has collected in your heart and renew yourself; unless you do so, you will never be able to know God's way of salvation.

466. People experienced in worldly affairs can be quite ignorant of the Divine realm. They believe that they understand everything with their wisdom, ignoring the fact that they are protected by the gods of the spirit world. God’s salvation does not reach them and they can accomplish nothing. To be pitied, therefore, are those who are called intellectuals or scholars.

467. The intellectual and learned person cannot easily discard his knowledge, because the storehouse of his heart is full of it. Consequently in the storehouse of his heart there is no space for the true treasure which is the Divine way.

468. Whatever enemy may appear before you in the spreading of the Divine way, walk forward without stopping and without yielding. Even if one appears who would kill you for your service to the Divine way, have no fear. Even if they can kill your body, they can never kill your soul. Therefore there is nothing to fear.

469. The devil which is able to kill not only your body but even your soul is your sin and impurity, made by you yourself. In the world there is nothing more to be feared than one’s own sin. Even if you were killed because of the way, that is according to God’s will. By means of this God intends to give you long life in a more beautiful world.

470. Not only missionaries but also believers of this way appear as the light of the world.

471. Become the salt of the ocean *(human society)* and take on its pure color and taste.

472. May all of you become air, light, water, gold and earth, and serve the world.

473. If you serve the world thus, you will be able to open the door to glory, for you will accord with God’s heart.

474. Family members, be unanimous in striving for faith. If in your family there is one who does not believe in God, leave him for a while. For God is much more important than your parents and siblings.

475. He who denies the Divine way because of his parents or siblings defies the heart of the true God.

476. God does not advise you to defy your parents. God advises you to submit to Him in order to redeem your parents or brothers from their sins, following the path of the true God.

477. The most faithful is the one who believes in God, perfects his conduct and guides even his parents to faith. Obeying the words of the parents without distinguishing good from evil is not faithfulness to the true Father.

Written on the 13th of the 5th month in the 37th year of Meiji (*1904*).

Chapter 2

478. To illuminate the dark world, the Spirit of *Mizu* has come down to earth, cleaving his way through many clouds.

479. The Spirit of *Mizu* descended from heaven with the brightness of golden light, and entered my body. He will reconstruct this final world, explaining the Divine realm with wonderful phenomena.

480. I purified my soul and found out about the realm of heavenly beings; I saw the true God for the first time and heard His teaching. Indeed I found out how to discard the mountain of sins every day piling up in my heart. I therefore take up the pen for the world and for the nation, and show what I have heard and what I have understood.

481. The clouds of doubt which had constantly hung in my heart for some six years disappeared.

482. The doubt became, rather, a help to me in building a Divine realm on earth. That which until now I had believed to be bad was in fact bad. That which I had believed to be suspicious was suspicious. Thus I became convinced.

483. Doubt is an act of impertinence towards God; however it is permitted according to circumstances. If you think something is bad, examine it thoroughly. Instant and unquestioning belief often leads people to superstition and even harms the true way.

484. God's way becomes long or short according to the interpretation of God's teaching. Therefore, from now on I will willingly guide you on the way which is very pure and easily negotiable.

485. Until now I wandered in sin and was troubled about the direction of the path, but now I find myself saved on the correct and easy way, thanks to the Spirit of *Mizu*, descended from heaven. I am saved first, and therefore from now on I will willingly show the way I have found to save the world.

486. Among gods there are two kinds. One is the true and the other is the malicious.

487. The spirit of a true god comes from God. The spirit of a malicious god comes from evil.

488. Respect the gods born from God. Do not respect the gods born of sins.

489. Those who believe in God, make your hearts tranquil and distinguish good gods from evil gods. A devil will always manifest itself in the form of a good god in order to deceive and afflict good people.

490. Of love there are five kinds. One is the love between parents and their children. The love of parents for their children or of children for their parents is not unique to the human race; even birds and beasts have it. It is the natural love of all animals. In the world there is no one who does not have this love. But because the present world is already nearing its end, few are the sons and daughters who respect and love their parents, although nearly all parents love their children. It has been said from of old that even the dove knows how to honor its parents, and the crow surely repays its parents' favour. It can be said, then, that one who does not esteem and love his parents as a son is below the birds and beasts. Even the savage beasts of the fields and mountains love their own children.

491. The second is the love of preference. For preference of horses one loves a horse; for preference of women one loves a woman; for preference of bonsai one loves miniature trees. Love of preference is such that one loves one's own heart by one's preference. One does not love the horse itself. The same

is true of the woman or the bonsai. Consequently, all love that is not poured onto the object itself is none other than the love of preferring only one's own heart.

492. The third is feigned love. Feigned love is not that from the deep heart. It can happen that a half-mother purely loves her half-child from the heart, but in most cases a half-mother loves her half-child for the sake of her husband, for the relatives or for what people say. These are all feigned love.

493. The fourth is false love. This is the love of one who does not have it in his heart while he speaks of it with his mouth. Love spoken by a hypocrite is false. And the love of one who rates his love as true often turns out to be false. The love of partial Shintoists or obstinate missionaries often turns out to be false.

494. The fifth is the love of God. It is the just and beautiful love. The possessor of this love even loves his enemies. To love one with a twisted heart and to lead him to good is the love of God. It is the love which turns to everyone, including people from foreign countries. To love any evil one in the same way as a good one--for God shines not only on the fields of the good but also on those of the bad--is the love of God. The love of God is the love which favors the evil one more.

495. He who receives Divine favor understands the meanness of his own heart.

496. He who understands the meanness of his own heart has already gained the key to the door to the realm of heavenly beings.

497. If you have understood that your heart has become cloudy and impure, this is the beginning of receiving Divine favor.

498. If day and night you are sad about your impure heart and try to come close to God, this is the beginning of receiving tranquility of heart.

499. At the same time you will receive Divine virtue to purify your heart.

500. A human being who understands that he is poor in his heart, can become humble and gentle thanks to Divine virtue. The gentle one, wherever he goes, is surely favored by God and loved by people.

501. If you eagerly yearn for the true way as a hungry man wishes for food and a thirsty man desires water, this is the beginning of receiving Divine virtue. If you know how to be content even in insufficiency, this is the beginning of receiving Divine virtue.

502. He who has compassion in his heart and practices it already receives God's virtue.

503. There are various qualities also of compassion. When a rich man pities and saves a poor man, this is compassion. When a strong man helps a weak man, this too is love and compassion.

504. Besides this there is that compassion where a man loves one stronger than himself. Although rich and strong, he, who knows not the true way and light, is indeed to be pitied. To lead such a man onto the true path is compassion conforming to the heart of Heaven.

505. One who pities and saves others is in turn pitied and saved by the true heavenly God.

506. Happy is he who becomes intimate and familiar with God. He who wishes to be intimate with God should have a just heart equal to God's.

507. Be glad of the fact that you are tormented for your service to the Divine way.

508. Be glad of the fact that you are tormented by devils because of your good conduct.

509. Be glad of the fact that you are tormented for choosing the truth. Divine strength is promised you.

510. Do not regard as happy those who become kings, lords or nobles. Do not regard as happy those who become rich. In the world the happiest are those who meet with God.

511. Ignoring this true happiness, the greedy and the obstinate regard treasures that rust, decay and perish as giving happiness. They do not know true spiritual happiness, because their heart remains in darkness, while their physical eyes can see.

512. Love and respect all people in the world. Because every human being is born as a son or daughter of God, created in a form similar to God, loving and respecting human beings is equal to respecting and loving God.

513. Respecting and worshiping or praying to God is that which gives profit in all things. Belief in God gives profit to the individual, to the family, to the nation, to the world and to all else.

514. Faith in God makes the body healthy, relieves the suffering of illness and gives the power to maintain life as long as possible, as also for the future life of the soul.

515. All people themselves become distant from God because of sin. But if a person begins to have a heart free of sin like a baby's and adores and respects God, God will immediately draw near and give to him joy and prosperity.

516. Adore God more than your parents. God will love your parents all the more.

517. When you see an evil person, immediately examine your heart. When you examine yourself minutely you can understand that you too have a bad side, no less than the other.

518. Never despise the evil or the stupid. Taking them as examples, examine your heart and correct your conduct. If you regard the evil and the stupid as worthless, you regard also yourself as worthless.

519. May believers conduct themselves as becomes believers. The believer without good conduct will finally profane even the name of the holy God. The sin of a believer who profanes the Divine name is more serious than the sin of one who does not believe in God. If you are believers, may each of you manifest God's glory through true conduct.

520. The fact that the fields and mountains are adorned by the flowers of the different seasons is the manifestation of God's power. God brings this about in order to bring pleasure to the eyes of humans.

521. But if one neglects one's daily work, too absorbed in plants and flowers, this is contrary to God's heart.

522. The whole of God is constituted by the virtue of love and good. Because of this, he who does not dwell in the goodness of love, in the truth of faith, becomes remote from the Divine light and cannot reach the Divine world, full of extreme goodness, beauty and joy.

523. Love of goodness and belief in truth constitute the Divine world; love of evil and belief in falsehood make up hell *(the abysmal world)*.

524. The Divine world is divided into two parts. One is the dwelling-place of the spirits full of the virtue of love of goodness, namely the realm of heavenly beings. The other is the dwelling-place of the spirits full of the light of belief in truth, full of wisdom and understanding, namely the realm of angels.

525. The realm of heavenly beings is the peaceful dwelling place of heavenly beings and in it there are countless groups. It is a paradise whose inhabitants glorify God's virtue and serve Him with rites of thanksgiving; they are occupied in various professions in service to the holy work of the Divine world.

526. The realm of angels is the land of the missionary-angels, who ceaselessly visit the realm of heavenly beings, the intermediate world and hell, to convey the Divine teachings and love to their inhabitants.

527. God is love itself; therefore, however heavy and serious are the sins of a human soul, God is not indignant, neither does he prepare a hell specially to punish that soul. The human soul or spirit prepares its own hell and falls itself into its ever-burning fire, only because of the love of evil which that soul itself has possessed since its earthly life. God has no ideas of hatred, reproach or punishment. God is love and favor itself. Man is the child *(part-spirit)* of God and at the same time is a Divine dwelling place *(part-body)*. God is eager to make a realm of heavenly beings on earth: He gives part of His divinity to prophets so that all peoples may be convinced of His love and favor. If God had even a little hatred, that would indeed mean that He himself had already perished. Therefore in the holy words it is said: God is love and goodness.

528. If you wish to be raised to the Divine realm, polish your soul and accumulate virtues more even than the purest of the missionaries of the various churches existing until now. Unless you do this, it will be difficult to reach the realm of heavenly beings.

529. Missionaries and believers of this way must be superior to the most superior of the missionaries of other teachings, because my way is that which clearly shows all that is to be accomplished, not known to previous missionaries.

530. When you make offering to God, before all else purify your heart. God does not accept the offerings of a family at war. For it is in the true heart of one who offers that God rejoices.

531. There are those whose tongues only reach the Divine realm. There are those whose ears only reach the Divine realm. May you strive to raise your whole body to the Divine realm, and make your body and soul perfect.

532. If you wish to raise your whole self to the Divine realm, repent of the heavy sin which enfolds your body and heart, ask the Spirit of *Mizu* for salvation, and purify your heart so that it becomes

whiter than snow.

533. Understand the Divine power through wisdom (*kushimitama*). It may happen that while one wishes to have a son, a daughter is born; while one wishes for a daughter, a son is born; or while one wishes to have a beautiful child, a plain-looking child is born. Does this not prove that every one who is born is a child of God, not of human beings? If it is the human parent that gives birth, then why cannot the parent decide about its own child?

534. Every single human being is born in this world according to the will and power of God. Know therefore, that although it is your child, yet it is not your own.

535. If you understand that your child is not only yours but also God's, you will never be able to treat it cruelly, even if you are the parent. Nurture your child with the same heart as that with which you serve God. If not, you will become one who defies the heart of God.

536. Being a human being, incapable of creating even a single hair, do not overuse the parent's privilege. He who pointlessly beats his child about the head in reproach, a child born according to the Divine will and the Divine working, is a criminal of the Divine realm.

537. Love your enemy. Sympathize with him willingly and with a true heart. Have compassion for the evildoer and pray to God for his salvation. If you accomplish this, God, being aware of your heart and conduct, will favor you all the more.

538. Why should God reward you if you love only those who love you, only those who respect you? Even the evil love those who love them.

539. Follow God in all things, for every human being is a child of God. Love therefore every human being in the world, as God loves you.

540. Do not carry out good with the intention that someone will see it or find out about it. Practice it so that no one finds out. God will show your conduct to the world and your reward will be great, if you carry out good away from human eyes.

541. Trust all to God. Do not be anxious about trivial things. Clothes and food are gifts from Heaven to protect human life. God has taken care to make clothes to preserve the human body. Therefore, if you ask with a heart which accords with the true way, they will surely be supplied by Heaven. Even birds and beats are able to feed their bodies and maintain their lives.

542. Accumulate your treasures in the realm of heavenly beings and acquire limitless prosperity there.

543. Humans are drifting in the muddy water and are on the verge of death. Pitying them, God has again sent down the Spirit of *Mizu* to the holy land, to favor wandering sinners and save their lives with the gift of wisdom.

544. Because God has decided that the holy land of Ayabe be the Divine realm on earth, innumerable gods gather here and deal with the affairs of this world. Now, in this holy land of Ayabe I preach to the suffering people of the world in accordance with the profound and loving heart of God.

545. God created the sun, shining in the sky, with His complete power; He gave to it spirit, spirit-power and spirit-body; and He named it the Sun God.

546. God created the moon with the complete power; He gave it spirit, spirit-power and spirit-body; and He named it the Moon God.

547. God created the earth to shelter humankind; He gave it spirit, spirit-power and spirit-body; and He named it the Earth God.

548. In the Divine world God gave birth to innumerable gods; on the earth, too, God gave birth to innumerable gods; and He appointed them to their respective positions.

549. Not correct is the teaching which asserts that there are no other gods besides the one-and-only God. Because God is all-powerful, He gives birth to many gods and allots them their positions.

550. The gods who came into being outside the atmosphere enveloping this world are called the heavenly gods; the gods who came into being within the atmosphere are called the earthly gods.

551. Even though furious waves may rage and roar and threaten to carry away sinners, those who are on the Divine path need have no fear, for the waves are pushed back by the power of the Spirits of *Izu* and *Mizu*.

552. Know that without the permission of the Spirits of *Izu* and *Mizu* nothing can be realised. However furiously the storm may rage, it will not be able to blow away even one thread of a spider's web, if the Spirits do not allow it.

553. The saving voice of the Spirit of *Mizu* resonates like thunder, and its light is as clear as lightning.

554. God is without beginning and without end. Because He possesses infinite love (*Sachimitama*), harmony (*Nigimitama*), activity (*Aramitama*) and wisdom *(Kushimitama),* His virtue fills the sky and every single corner of every land.

555. God created all beings and gave birth to all gods, and He protects them all, night and day. May all people therefore joyfully revere the Divine virtue, worship God and serve Him steadfastly and with a pure heart, for as long as their life lasts.

556. The spirit of *Mizu* came down to this world according to God's will. The enemies who oppose the Spirit of *Mizu* must surely perish. Who can win against one sent by God?

557. Seas, mountains, rivers and fields, all of these are created by God's power.

The human body, life and spirit, even clothes and food, of these there is none which is not created by God. Divine children, my brothers and sisters, may you all purify your hearts and join with me in praising God's teaching and His enormous merit.

He who believes in this path and practices correct conduct is always with the Spirit of *Mizu*. Though my body may be far away from yours beyond mountains and seas, my soul is always in the same place, together with you, my pure friends of the way.

Written on the 1st day, 6th month *(according to lunar calendar)* in the 37th year of Meiji *(1904)*.

PART FOUR

Chapter 1

558. With God, the source is important.

559. Neglecting the beginning, no one can prosper in the future.

560. It is because there is a root that there are branches and leaves *(the future)*.

561. This Oomoto teaches that the source is the most important.

- *(Note: "Oomoto" means the origin of the universe)*

562. Man arises from the ancestors, and the ancestors arise from God.

563. That which happens in Oomoto, all arises from the Original God.

564. The original place where the Spirit of *Mizu* appeared is *Miyagaichi* in *Anao* in *Sogabe*. It is the place where the water of life had its source.

- *Note: "Miyagaichi in Anao in Sogabe" is the birthplace of Deguchi Onisaburo, and is now in the city of Kameoka.*

565. Oomoto, which reveals the Divine teachings, is the holy place called *Ryûgû-yakata* (*the Ryûgû house*) on the grounds of *Shingû* and *Hongû* in Ayabe; it is a Divine garden, where gods gather.

566. The spring from which the teaching was born came forth in *Anao* in *Sogabe*.

567. That which is and shall be the great origin of the world is the Divine garden in Ayabe.

568. Making my body His abode, God goes with me everywhere I go.

569. The islands *Oshima* and *Meshima* in the Sea of Japan in the district of *Tango* are the central location where many world-saving gods gathered.

- *Note: "Oshima and Meshima" are small isolated islands where the God Kunitokotachi secluded himself since ancient times. They are situated in the sea between Japan and the Asian continent, called in Japanese the "Sea of Japan"*

570. The mountain *Misen* in *Oyogi* (*in the district of Tango*) is the holy mountain where are honored the god *Konohanasakuya-hime* and the god *Hikohohodemi*. These two gods govern the holy function of mediation between the gods.

571. Let no one defy the original teaching.

572. Immeasurably profound is Divine truth; it cannot be understood with a shallow heart.

573. Leaving one's self, may you understand the profound heart of God, and make yourselves shine with Divine virtue.

574. Make firm the ground of your heart, sow good seeds and plant good seedlings.

575. Seedlings planted in a shallow place are easily overturned by rain, wind and storm. Take care of the ground of your heart, therefore.

576. Cherry blossoms fall even while one is looking at them, and are immediately trodden underfoot. Shallow faith is like these cherry blossoms.

577. There is nothing more uncertain than the faith of one who is not honest.

578. You who believe in the Divine way, do not open your lips without due consideration. Take care only to convey the direct word of God.

579. This teaching reaches every mountain recess, for it is the true voice of God.

580. Let him who is given the position of conveying the Divine words first consider his own conduct.

581. Act before speaking: otherwise, you will not be able to conform to the Divine heart, and finally you will invite ruin upon yourself. Take care, therefore.

582. Even if a prophecy comes true or if you become healed, do not believe that this is God's work.

583. Seeing the desire in a man's heart, a devil can surprise and intimidate him.

584. A devil can bring about temporary relief from a person's suffering in order to gain his heart; and then it will invite him to join its camp.

585. Evil spirits do not manifest themselves in the form of evil spirits. They appear under a mask of good; they carry out false good and they feign truth.

586. He who lacks prudence and is foolish often defies God, taking a devil for a good god, because he does not possess the eye of the soul.

587. Wide though the earth may be, there is nothing as holy as the true God.

588. You who are born as a human being, be sure to respect God and love Him deeply; respect human beings and love them, too.

589. Because human beings are all God's children, respecting and loving humans is the same as respecting and loving God.

590. However evil they may be, you should never despise, abhor or revile human beings.

591. No human has the right to revile or despise the children of God. He who dares to do what he has no right to do is a sinner before the Divine realm.

592. He who crosses mountains to be close to the Spirit of *Mizu* will be favored with limitless Divine power and glorified as the light of the world.

593. The pure water which can never be exhausted is the authority and the favor of the Divine life.

594. Water changes freely into any shape according to the vessel it fills. Make the infinitely free Spirit of *Mizu* your friend.

595. Making your pure heart his dwelling place, the Spirit of *Mizu* will show you marvelous things.

596. God cares for you ceaselessly; you, too, should never forget Him.

597. Everyone feels love for a child who comes to one with longing, however unattractive it may look. To love God is to love oneself. To respect God means to respect oneself.

598. Since you are God's children, worship God as your true Father.

599. According to the proverb, by the time one feels gratitude to one's parents, one has already lost them. This proverb applies to me now.

600. Returning to God's heart, I considered, and decided that I should serve my parents in the limitless spirit world rather than in this fleeting world; then I immediately became serene.

601. I understand that most important is to save my parents' souls into the Divine realm according to the merit of my deeds, serving God and the people.

602. I decided that I should serve my mother in the spirit world, enjoying the limitless joy of the Divine realm together with her.

Chapter 2

603. He who loses his eyes experiences inconvenience because he cannot see the light of this world.

604. There are those in the world who are more to be pitied than him. What kind of people are these? They are the people who have lost the eyes of their heart. Having lost the eyes of their heart, these cannot see the Divine light. They fall into the abysmal realm, because they cannot turn themselves towards the Divine realm.

605. To save them, God has sent down the Spirit of *Mizu* so that they may know the light.

606. Every human has only one body. With only one body no one can serve the two paths of good and evil. Forsake then the unsure path of a malicious god, if you have recognized the Divine light.

607. Many humans in the world know only false desire, and do not know their true desire. They value only those treasures that become moth-eaten and decompose, and do not know the true desire to store the true treasures, eternally incorruptible.

608. He who knows how to serve gold and silver but knows not how to serve God is a devil, a worthless guardian of gold and silver.

609. It is well to earn and save money, if you use it for the good of society. But to serve money only is evil; that way you will not be able to gain the true prosperity of God.

610. All human beings are children of God. Why should God not help when a child of God follows the human path?

611. A human without faith is as unsafe in this world as one who is forever treading on thin ice. He cannot obtain true tranquility and prosperity.

612. Follow the Divine teachings in all your activities. Do not worry unduly about clothing, food or shelter.

613. Fulfill today's duties today, do not put them off until tomorrow; for God does not rest for a moment.

614. Do not worry about tomorrow's affairs today. Human worry cannot bring about rain or fine weather tomorrow.

615. Pray to God in your everyday affairs, and ask that your everyday errors be pardoned by Him.

616. Pray to God that you may conform to His just heart, and diligently fulfill your own tasks.

617. When you are sick, repent of your sins and pray from your heart that God in his mercy may make your suffering milder through His great favor.

618. It is well to pray for society and the world. But prayer relating to one's own desire for profit is the cause of sin.

619. If your heart is dark, you will not be able to notice the beam in your heart, while you see the mote in the heart of another. Those who tend to reproach the faults of others, neglecting their own, take care.

620. Purify your mouth, clean your eyes, sharpen your ears, exercise your limbs, and after cleansing your whole body convince others of their shortcomings or politely explain their errors.

621. Do not become one who uses only his tongue. He who excels only in speech is like a mere trumpet.

622. Do not be proud and arrogant when you follow the Divine way.

623. The perverted are abominated before God and also before human beings.

624. The missionary of the Divine way must hold a dignity loved even by a three-year-old infant.

625. He whom an infant hates is hated by God.

626. For the heart of an infant is the heart of God.

627. If you wish to teach the true path of God, you will need great patience: you will be beaten with stones and sticks, mocked, insulted and ridiculed.

628. Every time this happens, your soul will become firmer and will receive Divine virtue.

629. If you meet various difficulties on the Divine path, you are being tested by God; this is the basis for receiving Divine virtue.

630. When you have base desires, this immediately manifests itself in your words. Every effort to hide it is quite useless. Thoroughly cleanse your heart, therefore.

631. He who intends to serve God after first fulfilling his own affairs cannot realize his desire.

632. Before all else, fulfill the Divine work. If you act thus, God will surely guard you and will enable you to realize your desire easily.

633. Those who intend to spread the Divine path after their own desires have been satisfied, or to serve God after their older family members have passed away, or to dedicate their whole lives to the Divine way if God would only be so kind as to realize their desires, these do not conform to the heart of God. Those who work for God, even if their private desires are not realized or even if they find themselves in difficult circumstances, are the true beloved of God, deserving of Divine favor.

634. Before all else, fulfill God's desire, and attend to your private affairs later. This is the first duty of humans, born as children of God.

635. He who drinks and eats his fill, harms his body and suffers illness, is immoral and defies the Divine heart.

636. I have already written that women are more suitable as missionaries of the Divine way. This is because women possess the virtue of humility, because women are modest in all things, gentle and calm, and are by nature obedient to the Divine teachings.

637. See, then, how although the Spirit of *Mizu* or the God *Susanoo* appears majestically valiant, his spirit is female.

638. God teaches that even though one's body be male, the heart must be female, like the Spirit of *Mizu*.

639. Arrogance in men is ugly indeed. But arrogance in a woman is even more unsightly. Female missionaries, take care therefore.

640. Children on the Divine way, at times may you be like tigers, and at other times like sheep.

641. When you wish to serve the true Divine way and devils come to hinder you, walk boldly like a tiger, with Divine power and activity.

642. Be always mild and unimposing like a sheep.

643. The *Harai* prayers are important words which one must pronounce daily in order to purify one's body and cleanse one's heart.

- *Note: "Harai" is a Shinto purification prayer.*

644. The recitation of these words of prayer can bring about all things, but if you use other words of prayer there will be no hindrance.

645. Somewhere in Africa there is a large cavern, in which there live many crabs. These crabs are all without eyes. They need no light, because they are always in a dark cavern. Those who do not know God are like these crabs.

646. Consequently, these people do not know the light of the Spirit of *Mizu*, and they feel the light only as something hateful. Therefore they all revile him and strive to destroy his virtue.

Chapter 3

647. The authority of God, creator of everything in the universe, is without compare.

648. As human beings, may you all recognize that you are created by God, and may you never forget His vast and profound favor.

649. When you have finished the day's work, immediately bow before God in worship and humbly thank Him for His vast and profound virtue.

650. God’s vast and limitless power cannot be measured. But because humans each are given a soul, filled with the wonderful virtue and penetrating wisdom of God, they can clearly understand the nature of the Divine power, if they examine it calmly, returning to the Divine heart.

651. God created three elements, namely solidity, softness and fluidity, and by means of the function of the eight powers He created our bodies; to this He added the four spiritual natures. May you all therefore revere this profound wisdom and perfect virtue of God, and direct your gratitude to Him and to all gods morning and evening.

- *Note: see Part One, chapter 2, especially paragraphs 90, 91, 92 and 94.*

652. Human beings are adrift in the muddy waters of sin and are losing their true spiritual life.

653. Pitying them, God has sent down the Spirits *Izu* and *Mizu* to this earth in order to launch a ship of salvation appear.

654. The ship of salvation has appeared: come and board it. The water of life has sprung forth: gather and drink.

655. God has sent down the Spirit of *Mizu* from the high plain of heaven in order to wash and cleanse human souls, stained with sins. May all thank God for His sublime and vast favour, and endeavor not to defy His heart.

656. In ancient times the Spirit of *Mizu* became the redeemer of the sins of heaven and earth, and now he has come again to this world to the redeem sinners. Never are his profound and vast favor to be forgotten.

657. There is a way of salvation and cleansing of sins. He saves and purifies according to this way.

658. The way is this teaching of the Spirit of *Mizu*. By this teaching all are saved.

659. May he who desires to be saved to the realm of heavenly beings, freed from sins, never forget these “Signposts”.

660. The words presented in these “Signposts” are all the words and teachings of the Divine realm.

661. As children of God, observe the Divine words and follow the Divine teachings.

662. Save people according to the Divine words, lead those who have gone astray to the world of light according to the Divine teachings.

663. Walk ceaselessly and with courage, offering yourselves for God and for the way. Proclaim these “Signposts” widely throughout the world, following truth with an upright soul.

664. God sits in a very high place, but He descends into the heart of the humble and mild and makes them shine.

665. The Spirit of the Foundress descended from a very high divine level in order to save every corner of the world.

666. May all understand that profound heart, therefore, and come to rejoice and celebrate. May all praise that virtue.

667. May he who wishes to receive Divine virtue be like a little child.

668. Yearn for God, as a baby yearns for milk.

669. God is like a mother and the teaching is like her milk.

670. Without a mother and without her milk, it is difficult for an infant to grow.

671. Become like a baby, therefore, and yearn from your heart for God, in order not to be parted from the mother and milk.

672. Even if you are attacked by earthquake, thunder, fire and storm, there will be no need to fear, if you remain in God's bosom.

673. The favor of the Spirit of *Mizu* does not change even for a moment; he endeavors in all ways to carry forward the path of purification and redemption. May all come before me and discard their sins, so that they may become light.

674. He who is light ascends to heaven; he who is heavy falls into the abysmal realm.

675. For the sake of evil people, deep in sin and opposed to the way, God has sent down the chief savior to proclaim the way of salvation.

676. Do not be fooled by base and suspicious mediums.

677. Forsaking strange and bizarre teachings, believe the way of the living God, respect the true God and train yourself in order to receive Divine virtue.

678. Do not despise the young; do not reproach the errors of the aged.

679. As for the young, these one should respect and love as one's younger brothers and sisters.

680. As for the old, these one should respect and love with all one's heart as one's parents.

681. Missionaries, may you all be a model for the believers, through pure words and deeds, through true activity, harmony, wisdom and love.

682. Having wide knowledge or erudition is not true wisdom. True wisdom is that which one does not acquire from learning, but that which God gives, that is, the light of *naohi (pure spirit)*.

683. Although in the world there are people whose knowledge extends far and wide, theirs is not true wisdom. Unless accompanied by activity, harmony and love, such cannot be called true wisdom.

684. Much of human wisdom arises from evil. Of Divine wisdom there is none which does not come from good.

685. Envying the success and prosperity of others is a detestable tendency in human beings. While they do not correct this tendency, they will remain without any success or prosperity, whatever they do.

686. God hates jealousy or envy towards others.

687. And yet there are few who will revile a totally blameless person, making up a fiction out of nothing. If one is reviled and mocked it is because one has at least a little guilt. Where there is smoke, there is fire.

688. He who is without wisdom does not know the true faith and does not understand the importance of morals.

689. He who is wise but not virtuous is like a barb or a thorn. He is abhorred by God and hated by people; in the end he will wound himself.

690. The person with wisdom, faith and virtue is mild like warm water or soft silk. He is prized and loved by God; while he is not aware of it, he becomes noble.

691. He who is prized by people is prized by God. Adored by old people and by innocent children, he is one who already receives Divine virtue.

692. It would be a wonder if, praying to the true God, one were to see no favor. If it is the true God, some effect will surely show itself.

693. If no effect is evident, examine your heart and conduct, and then you will be able to find the reason why God shows you no sign.

694. There are those who complain that they remain with no favor, however much they ask God or tread the Divine way. Such are people who do not understand themselves.

695. God's favor is higher yet than the Himalayas, deeper yet than the sea of Ise *(sea next to the prefectures of Aichi and Mie in Japan)*. It is hard to fathom with the shallow wisdom of human beings. Trust only in God.

696. However much one draws, never exhausted is God's love.

697. Pitying those whose souls hunger and thirst, God revives them with His profound love.

698. The eternally living God gives you all eternal life. Draw from the water of life, therefore, with the vessel of your pure heart.

699. The Divine words and the Divine favor are solid and unmoving as a rock. They are not broken by the wind, neither do they drift with the waves; eternally unchanging they are.

700. Even if one were to count all the grains of sand on the shore, one would never be able to count the limitless powers and favors of God.

701. By acting according to God's words, a weak heart becomes strong, and a weak body becomes healthy.

702. A man who has a strong heart and body never loses courage in any situation, and can patiently endure all things with a tranquil and cheerful soul.

703. The heart of who is strong in evil is weak. The heart of one who is strong in good is strong. The heart whose strength is based on good is the truly strong heart.

704. Following the Divine light, walk forward for the truth with all your strength.

705. Know how God cares about the future of the human race with such patience and compassion, and do not defy God's heart.

706. God's love is greater than that of one's human mother, deeper than the bottom of the earth.

707. God's love is higher by far than the highest human thought and is vaster than the vast universe.

708. The treasures of the Divine realm are more valuable by far than diamonds, gold and silver.

709. The power which God gives is greater by far than the authority of kings.

710. Even if the world were to break up and human beings perish, God's favor would remain unmoving and unchanging. May every one therefore keep an unmoving and unchanging heart for the life of the soul, and respect and love God.

711. Even if black clouds hide the sun and the moon in the sky, the light of Oomoto will shine through without moving and without changing; this is the manifestation of God's heart, which is goodness.

712. Even when humans suffer serious illness, God consoles them, putting hope and joy in their heart. God's love is limitless; humans cannot live in this world away from God.

713. Those who are without sufficient knowledge of the Divine way frequently imagine God to be some kind of fortune-teller, and come to me with requests that I ask God about this or that. Be cautious.

714. God, who knows all things, replies to any question if consulted.

715. But to take this for granted is impertinent towards God. Ask therefore in moderation.

716. I am willing to convey questions. But unless you ask in moderation, God's true instruction will be hard to obtain.

717. Sometimes a revelation is accurate and sometimes it is not. The true God does not take orders from man.

718. Those who do not understand the true heart of God come only to ask for oracles. I do not simply refuse this, however; I convey these requests to God as far as I can.

719. It is a cause for regret that without taking such trouble the way of God cannot be spread in the present world.

Chapter 4

720. To save the sinners of the world, God sent down the Spirits *Izu* and *Mizu* to the *Ryûgû house* in Ayabe. Thus began the creation of the world of *Miroku*.

- *Note: 'the world of Miroku' is an ideal world or the Divine realm on earth.*

721. God, who causes the dark world to shine with Divine authority and leads the people towards the light, sent down the two Spirits to Oomoto, which is the Divine realm on earth.

722. When the world of *Miroku* is brought about, the true flower will unfold: the exalted and the lowly will prosper together, the people will be peaceable, and Divine dignity and virtue will flourish.

723. The God *Ushitora (the God who possessed the Foundress DEGUCHI Nao)* and the God *Hitsujisaru (the God who possessed Master DEGUCHI Onisaburo; the wife-God of the God Ushitora*) appeared in the village *Hongû* together with DEGUCHI Nao and DEGUCHI Onisaburo, and are waiting for the arrival of the world of *Miroku*. Because the time has nearly arrived, God has sent down these two Spirits and is driving forward the holy work to link the people with God: soon the Divine realm on earth will come about, a matter for celebration.

724. The beautiful names of the Gods will shine throughout the world. Worship these peaceful Gods as our parents of the world of *Miroku*.

725. When the time comes, there will appear a *Tamatebako (a wonderful box, like Pandora's box)*. According to the way of one's heart, treasures or demons will appear.

726. Wonderful signs appearing in heaven and on earth caused me to recognize the coming of the world of *Miroku*. I began to spread God's teachings, going forth from the place *Anao* in *Sogabe* (*see note to para 564)* led by the Spirit of *Mizu*.

727. The light of the true God radiates regardless of day or night.

728. God, shining like the morning sun, has appeared on this earth. Come quickly, people, and adore the light of God. It is the treasure of this world. Gather, people, and learn the true path.

729. Sending down the Spirits of *Izu* and *Mizu*, God causes them to live within human beings to bring honor to Japan and to save the world. This is in accordance with the heart of Heaven.

- *Note: 'human beings' refers to DEGUCHI Nao and DEGUCHII* Onisaburo.

730. God put the Foundress to many trials, not allowing her to speak for 75 days or to eat for 13 days; and finally He entrusted all things in the world to her.

731. The teaching of Oomoto is the sword of Divine love. Raising it above you, drive away invading enemies and firmly defend the gate of the realm of heavenly beings.

732. The God *Ushitora* is the unique treasure of this world. He conveys apologies to God for the sins of the human race; with his Divine love he favors all beings in the world.

733. How holy is this God! Even if monsters and giant serpents assail us with fangs bared, we can stay secure and calm, if we cling to the sleeve of this God.

734. Human beings in distress, come to Oomoto. I will give you tranquillity, driving away all devils.

735. There is nothing to fear in the world, if you repent and mend your heart, and have a pure heart like a baby's.

736. People who do not have eyes and ears in their hearts cannot find the way to salvation. Though they may be one's own parents or siblings, one can do nothing other than watch them; to the one who watches, it is as painful as swallowing swords.

737. Even though your money and your clothes may be stolen, do not let the treasure of your heart be taken from you. People say that no one can steal the treasure of the heart, but this is an error. The treasure of the heart is *naohi*, which every human being possesses in his soul. This can indeed be stolen by devils. A devil steals the *naohi* from a human soul and hides himself behind it; and making evil seem good, the devil invites humans onto the terrible demonic path.

738. It sometimes happens that a firm and honest human is lured by a devil. This happens because he does not repent and does not reform himself; although much to be pitied, he himself considers himself to be pure, so that he does not listen to the admonitions of other people.

739. Act before you speak. When you are not yet capable even of carrying out human affairs, it is not good to boast that you will fulfill great works with God's help, or that you will surprise people by your splendid deeds.

740. Spirit manifestations have occurred since long ago. Let believers be cautious, for there are those spirits who cause trouble to unknowing humans, saying things which seem true but in reality are great falsehoods.

741. Those who are deceived cannot be truly convinced unless they find themselves in great difficulty. The more one admonishes them, the more they protest and the more they become confused. Therefore, for them there is no other way but quietly to watch, leaving all to the flow of time.

742. Pitiable indeed are those who walk valiantly, blinded by a false promise of profit as if a withered tree were to bloom.

743. There is nothing that cannot be brought about if one walks with a straight soul. But bricks and tiles can never change into gold.

744. Nowhere is there an all-forgiving god besides the God *Ushitora* or the Spirit of *Izu*. Even those who daily accumulate serious sins against God are redeemed by the God *Ushitora* or Spirit of *Izu* through his countless years of suffering. By this may you know how deep is his love.

745. Pray to the Spirit of *Izu* that he heal the sickness of your heart as the Spirit of *Mizu* heals that of the body. Do not forget that your apology to God can be accepted only through the name of the God *Ushitora* or Spirit of *Izu*; only then will you be saved.

746. Because the Spirit of *Izu* has appeared on the earth, demons and evil serpents in this world will perish, human beings whose souls are dead will be revived, and they will be purified; a world will come into being in which gods and humans will live peacefully and joyously. All therefore awake quickly and listen to the holy voice of the Gods of Oomoto.

747. People of the world, afflicted by your sins, put down the heavy load from your shoulders, draw near to God, entrust yourselves to the ship of salvation and embark on the journey to the beautiful

Divine realm.

748. People of the world, come quickly. The ship of salvation is moored on the shore of the *Ryûgû house*. Let all come quickly, having polished their God-given souls, and embark before the ship sets sail.

749. Apart from the God *Ushitora*, no other god can pardon the invisible sins of the world. The accumulation of sins will cause the world to perish.

750. The pure water *(the Spirit of Izu),* given by Heaven, sprang from the well *Manai* of the *Ryûgû house* to purify the muddy water of the world. Treasure will appear to those who come sincerely to draw this water: their hearts will gain tranquility and pleasure.

751. Human beings who journey in this world with the water of the well of the *Ryûgû house* will not know thirst, long though the road to the Divine realm may be.

752. The sins of those who have an innocent heart, like that of a baby longing for its mother, will be redeemed by the Spirit of *Izu*.

753. Under the law of Heaven the sins of the weak will not be pardoned through the weak power of human beings, however much they may beg with flowing tears and however much they may writhe and torment themselves.

754. Those who have sinned in the eyes of God will lose the power to breathe, to see, to hear and to speak. Prepare for the time when you will meet with God in the world after death, praying to God that your soul may be saved for ever.

755. To those with a pure heart like a baby's, with no burden on their shoulders and nothing in their hands save only the treasure of the heart which is truth, God lovingly extends his warm hands to take them into his saving bosom.

756. The Spirit of *Izu* or DEGUCHI Nao is a direct part-spirit of God, yet she came down alone to the earth for the world's sake.

757. The Divine realm of heaven is an extremely high place, yet it can be reached thanks to the virtue of the God *Ushitora* or the Spirit of *Izu*: a blessing indeed. Respectfully turn to God therefore, all future heavenly beings.

758. The God *Ushitora*, shut away in a corner of this world for countless years, has undergone many difficulties and sufferings. Thanks to his merit, the way of salvation is opened to sinful human beings, and thus the earth will change into a Divine realm. Be grateful and respectful, all humanity!

759. The loving God, who forgives the sins of earthly humans who have broken the Divine law, and who leads to them tranquility, is the God *Ushitora*.

- *Note: "Ushitora" or "Kimon" means the north-eastern direction in the world, but since ancient times this direction has been feared and loathed as the source of misfortunes. This is where the name of this God originates.*

760. This world is such that the human beings in it will surely die; God saves mortal human beings in this world, not leaving them to die. Sure indeed are those who proceed only along the true path to the Divine realm.

761. Deeply imbibe the truth, life and righteousness which appear from the light of the Spirit of *Izu*, and open the door to the realm of heavenly beings.

762. The Spirit of *Izu* is the true light of God, which illuminates the hearts of human beings and the whole world. The Spirit constantly illuminates the path and protects the world, so those who walk the Divine way know no darkness.

763. It might happen that black clouds will appear and will try to conceal the virtue of the Spirit of *Izu*. If hidden in this cloud, the light of this world will be extinguished and all people in the world will perish. Guard then the Spirit of *Izu* with all your strength.

764. Even if you lose your body, do not let devils steal your soul, which is your essence. Without a sound soul no one can maintain his life.

765. Even if you lose your body for the truth, do not begrudge the loss; care only about the life of the soul, which will be lost through denial of the way and the truth.

766. The Three Gods of heaven, descending into the *Ryûgû* house, will protect this world: the judgement of God will then become more severe. Purify your hearts, therefore, go before God and respectfully look on His light.

767. There is no world which surpasses the world of *Miroku*, either in the past or in the future. The poor people in the present world, crossing to the world of *Miroku*, will receive incomparable happiness. Walk then with joy and with courage the just path of God; come to Oomoto to bow in worship before God. The saving God is to be found in Oomoto.

768. DEGUCHI Nao appeared as the light to illuminate this dark world. Therefore Heaven named her the Spirit of *Izu* in this world.

769. For the God of *Kimon*, who lived in the northeast of the world, nothing is impossible. The development of civilisation in the world is also due to the favor of this God.

770. The role of the Spirit of *Mizu* is to praise, worship and spread the glory of the Spirit of *Izu.*

771. God, who protects everything in the universe, appears in the name of the God of *Miroku* (extreme gentleness and love); He sends out His light everywhere in the universe to brighten the places of darkness.

772. The Spirit of *Izu* has suffered for an immeasurably long time because many gods reviled him as an evil and misfortune-bringing god; but thanks to his fulfilment of all goodness, he has been allowed by Heaven to become the guardian and ruler of this world.

773. The Spirit of *Izu* has descended into the *Ryûgû* house from heaven to save the people of the world, and has opened the door to salvation.

774. The Spirit of *Izu* has manifested himself as DEGUCHI Nao to save his children in the world. He conveys their pleas to the Master of heaven and earth and leads them to the light: a blessing indeed.

775. Be sure never to forget the favor of DEGUCHI Nao, who more than once has descended into this world and endured all kinds of suffering, to lead and save humans to the beautiful Divine realm, aspired to by all.

776. Until now many religious founders have been sent by Heaven to make known to the people that a Divine realm is to be created on earth. As the last of these, God has sent down the God *Ushitora* or DEGUCHI Nao into this world to complete this holy task.

777. The countless gods who persecuted the God *Ushitora* as an evil god will grieve and will weep out of fear of him. But this God reproaches them not at all. He desires only to go out into the world together with them and joyfully to advance the holy work.

778. From heaven God sent down *naohi* into human hearts to give them the function of humility and reflection, thus protecting humans against devils: a precious gift indeed.

779. Never forget the favor of God, who sends down *naohi* into the heart of the people so that they may understand the teachings of the Spirit of *Izu*.

780. May all of you value *naohi* most highly; do not wander in darkness, but turn yourselves to light and follow the path. So that the people in the world may repent of the many heavenly and earthly sins which they have committed, DEGUCHI Nao has appeared and pushed open the gate to the Divine realm.

781. Even in the unclean body of man there dwells the spirit of God who gives it life. Be grateful, therefore, and keep your body pure.

782. When in your body there dwells *naohi*, though you may be weak, you need not shrink with fear even before the strongest enemy.

783. If you are favored with *naohi*, even if you have lost the way in the dark you can find the light and true path.

784. If you are favored with *naohi*, your prayer to God becomes certain and true; happiness can be yours, because your heart conforms to God’s heart.

785. God hates the proud, and therefore He does not grant them happiness. The proud therefore fall by themselves.

786. God makes his temple in the body and soul of the modest and humble, and gives them limitless power and joy.

787. Remember that human beings can walk the pure path and defeat malicious spirits not by their own powers but by the power of the spirit with which God endows them.

788. Cleanse and polish your heart so that God will make it his pure temple.

789. Noble and wonderful indeed is the power of God to blow away by *naohi* the demonic clouds hanging in the human heart.

790. Blow away the clouds of doubt without delay, and hasten to the Divine realm on the Divine ship of salvation, accompanied by *naohi*.

791. Illuminate your darkened heart with the saving light of God, and be born again in the Divine realm.

792. With His holy spirit God favors his children who turn to Him, and guards them forever; may we pay Him respect.

Written on the 30th day, 10th month (lunar), 37th year of Meiji (1904)

Addition

1. I, God’s servant, give this message to you, my dear fellow travelers, under the guidance of the Spirit of *Mizu*.

2. God guards you all, regardless of whether you live near or far, whether you are pure or impure.

3. Neither does the virtue which He gives to people depend on the length of their faith. When you feel gratitude towards God, then does He does give you Divine Virtue.

4. My brothers and sisters, may you help the Divine work, offering all your heart and all your body, and spread the word of this way widely among the people. Through the virtue of these actions may you build great merit and share Divine favor with the people.

5. May you purify and open the door to your hearts. The Spirit of *Mizu* will gladly enter through that door and make your pure heart his home; he will give you unlimited courage, love and wisdom, and will make of you a light in this dark world.

6. The Spirit of *Mizu* has descended from heaven according to God's will. This is in order to make those whom suspicious teachings have led astray repent and correct their ways, and to spread through the world the true path of God, who is the Creator of heaven and earth.

7. These teachings are given not for those who are pure and just, but for those who are ignorant, for those who are lazy, for those who oppose God's will, for those who are sinful, and for those who work all kinds of evil; that is, in order to correct the tendencies to theft, deceit, pride, arrogance, abuse and debauchery and to build a heavenly realm on this earth.

8. Understanding this heart of God, may you relate impartially with any wrongdoer, intimately and lovingly as with your true brother or sister. This is the most important task for those who have the role of building the Divine realm.

9. May none of you worry about your own weakness. The true strength is given by God. Therefore draw into your hearts the abundant power of the Spirit of *Mizu*.

10. Neither must you worry that you lack knowledge. The true knowledge is that which God gives. Without fearing the proud words of learned people in the world, may you walk forward with the internal flow of Divine wisdom. The wisdom imparted by God is the limitless knowledge of good.

11. May all of you proceed quickly. Without being troubled on your voyage in this world, may you become great missionaries of the Divine realm and illuminate the darkness of the world.

12. May none of you let trifling things make you deviate from the Divine path. Though clouds may suddenly cover the sky, great rains fall, the wind rage and great waves of evil rise up, may you not delay in bravely standing up as heroes of the Divine realm.

13. Believers, the Spirit of *Mizu* sends his missionaries to you so that they may stay in your houses with you, dear and trusty friends of the way, to impart Divine strength and intimacy with God. Understand God's heart, therefore, and draw near to Him to receive His strength.

14. God opens the door to your pure hearts, to dwells therein; and manifesting great and wonderful things, He will make all of you treasures of the world.

At the *Ryûgû* house

DEGUCHI Onisaburo